CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, JANUARY 9, 1841. NO. 1058.---VOL. XX.—NO. 2.

RELIGIOUS MISCELLANY.

For the Register and Observer.

THE BOOK AND PAMPHLET SOCIETY.

and pamphlet Society have appointed the subscribers a committee to solicit your attention to a few statements respecting the affairs of the society, with a view to obtain additional members either by annual or life subscriptions.

This society was founded in 1827. Its object, as may be inferred from its name, was to promote the cause of truth and Christianity by the gratuitous distribution of Books, tracts, and other pamphlets, mostly in places, which they would not otherwise reach, or among persons, who would not otherwise obtain them. While other denominations support many societies for this purpose, this is believed to be the only society of the kind among liberal Christians, and therefore affords the only opportunity for any combined effort to do good in this way. The American Unitarian Association confines itself almost entirely to the distribution of *its own tracts* among *its own members* receiving a *compensation* by their subscriptions. This Society, although it distributes some tracts of that association, also distributes other pamphlets and bound books, of a religious nature to those who could not or would not receive them if a compensation were required. It operates, where no auxiliaries of that or any association exist, where the sound of the church bell is never heard. Its exertions are also wanted among many nearer home who need to be enlightened and awakened on religious topics before they could become members of our own or indeed of any Christian denomination. Contrary to the laws which regulate natural appetites, intellectual and religious wants, the greater they are, the less they are felt. Every one perceives the need sooner and more than the sufferer himself. Much of it therefore must be supplied by the care and at the expense of others.

Besides the ordinary supply of books and tracts, the Society are sometimes able to do much good at a small expense by purchasing at low prices the remains of editions of valuable works and distributing them where they were most needed. They have not made literary rank the standard where books of less pretension would be useful; thus they distributed the writings of an aged and humble Christian among us, well known to many, whose piety and experience seemed particularly calculated to meet the wants of others in similar circumstances. In some instances the Society have published small works, some intended to promote piety in general, and some required by the state of the public mind at some particular time; such as the argument, written for the society by Rev Mr Peabody, to prove that our Savior was the subject of prophecy in the Old Testament. They have not found it necessary or expedient to devote much of their funds to works of a doctrinal nature, though these are not forgotten.

What was the amount of distributions previous to 1835 cannot now be ascertained. The number of works distributed in 1835 was 4,929; in 1836, 7,780; in 1827, 7,732; in 1838, 6279; since which owing to the decease of their funds, the amount to November last has been only 2,451. These amounts include books as well as pamphlets, although the committee have not had time to distinguish the proportions of each. Many of these have been distributed in the Western country; some in almost every State in the Union; a few in Cuba, Demerara, the Sandwich Islands and other foreign places. These works have been taken from the depository of the Society by clergymen living near and at all distances for distribution in their own neighborhoods; by missionaries and other clergymen and laymen travelling west and south; by officers in the army; by the City Missionaries; by clergymen for distribution among seamen and by local societies.

The means of the Society have been derived from annual subscriptions, the contribution at the anniversary, and a few donations. The annual receipts have in a few instances fallen short of $200, and the largest sum received in one year was about $100. The total amount received is $2,341,58; the total of expenditures $2290,17; remaining in the treasury $51,41. The annual subscription has declined. The amount of contributions at the anniversary in 1839 was only $13 and the whole income of that year not more than $161,25. The receipts of the last year probably do not exceed $100.

But while the means of the Society have been decreasing, their field of usefulness has been continually increasing. It was founded fourteen years since. Fifteen years ago, the number of religious societies of our own denomination was 100 in Massachusetts, now 150; 6 in Maine, now 15; 6 in New Hampshire, now 19: only 8 out of New England, now 36; only one west of the Alleghanies, now 17; only 120 in all; now about twice that number. Every one perceives that the field for doing good must increase with the spread and growth of our denomination. But this must be in a greater ratio than the increase of permanent churches, which are alone included in the foregoing enumeration. Books and tracts are most wanted where other means of truth are deficient; the tract society precedes the church and contributes to its foundation. In all denominations it constitutes the advance of the great army of Christ. It goes farther and faster than the church, and when there are feeble societies or no societies, 'with line upon line and precept upon precept, here a little and there a little,' it sustains the wavering, strengthens the weak, convinces and confirms the doubting and adds from time to time to the numbers of the faithful, until the church and its worship is begun or restored.

Fearing to trespass too much upon your patience, we pass by a great body of evidence of the benefits of a judicious distribution of books and tracts, which might easily be produced, and ask your attention to a limited view only of a few of the ways, in which they do good.

1. *To the poor of cities.* The ministers at large inform us, that compelled as they are to divide their labors among so many families, and not always able to accommodate their visits to the leisure of the poor nor to protract them long enough fully to satisfy all inquiries, if they could leave behind them a tract suitable to the circumstances of the case, much good might be done. It might be taken up and laid down as opportunity permitted, and reflected on during some of their occupations; it might meet the eye of those, whose out-door employments prevent any other communication. So great has their want of tracts been, that these ministers have been compelled to be dependent on our orthodox brethren, and by their kindness have received and distributed many excellent tracts, some of which, however, contained modes of expression which they should have preferred to avoid; if any other tracts could have been obtained.

2. *To Seamen.* Rev. Mr Taylor stated at our last meeting, that even lameness could not prevent him from coming there to tell his wants; that he had continual applications for tracts, but had none to give; that many more cases were known to him, where the greatest good might be done, though no application was made; that the distribution of them, constituted one of the best means of doing good among seamen and that thousands were wanted but none could be obtained; that it was so desirable at times to give seamen anything to read, that some shipmasters carried old newspapers for this purpose and found advantage even in this; that when a crew had read the tracts furnished them they frequently made them into a bundle and threw them on board another ship, which they spoke at sea and sometimes received others in return; that these exchanges were also made at their ports of destination and often repeated more than once; and that these tracts thus travelled round the world, doing good over and over again on their great circuit of Christian benevolence. Surely such an opportunity of co-operating with him in his great work ought not to be lost for want of the small means which are necessary.

3. *To individuals and neighborhoods in the country.* In the country opportunities of doing good continually occur. One of our number remembers to have heard a year or two since of the case of a pious farmer, who received from a friend some tracts and books distributed by this society. On Sundays he worshipped with a religious society, from whom he differed in modes of faith; but at family worship in the evening of that day, he was in the habit of reading these tracts and books to his family. Frequently a neighbor came in and remained during the service; and after a little while it became common for a number of the neighbors to meet at his house to attend these services. A new religious society has since been formed, of which he was a member; and to which no doubt these services contributed. Their benefits are still more needed and felt in the unsettled parts of our country. A clergyman who was the pastor of a western church was in the habit of receiving from the society tracts for distribution. During the last year an old man came to him and told him, that he had formerly obtained these tracts from some distributor, and had kept the Sabbath by reading them to his family. The nearest church was many miles distant from him. He was now going to settle in Texas with his sons and their families. He had heard that our informant sometimes had the society's books and tracts, and old as he was, had walked more than twenty miles to get some, that he might have the means of keeping the Sabbath, as before, in that distant land, to which he was removing. But he went away empty, as the clergyman, when he last called at our depository, was not able to obtain a supply.

In some parts of the country too scantily settled to permit the inhabitants to indulge even the thought of maintaining public worship for years to come, except by an occasional visit from a Methodist missionary, (whose value can only be known in such places,) it is known to us, to be a custom to meet at some central house for religious worship. We, who abound in religious books and tracts, cannot estimate the want of them at such times and for such purposes. A young man, who wrote two years ago to the agent of the A. U. A. for tracts, remarked, that he had a tract by Rev Dr *Channing*, which he prized above all price; that he had often read it, at religious meetings, but was unwilling to lend it, lest by any means it might be lost. The writer afterwards left his farm, wife and children and is now studying at Cambridge, that he may preach the gospel in that part of the country, and he has been led to these sacrifices, as the agent informs us, by reading a few of our religious publications. Some of these neighborhoods are known to us, yet through the vast extent of our western country how many probably exist, of which we know nothing, but which might be reached if we had distributors in the west. When we are assembled in our thronged and venerated churches, ought we not to remember the little circles of worshippers in the log houses of the wilderness.

4. *To feeble churches.* These are omitted in our preceding enumeration. The rule in our denomination has been, not to assist to perpetuate a feeble society of our own faith, except such assistance would probably enable it within a few years to maintain religious worship without further aid. We have thought it better that its members should worship with other denominations, and that we should reserve our means for more hopeful undertakings. We have also been unwilling to divide a church of another denomination by supporting these feeble societies. This no doubt is true wisdom and charity. But it does not follow that our fellow Christians of our own denomination have no claim on us. On the contrary our refusal to help them in that way, ought to make us more desirous to show our sympathy toward them in every *other* way, and to extend to them all *other* aid in our power to give. If they are deprived of the light and truth of religious worship, which we enjoy, because we decline to aid them in this way; they ought not to be deprived of the light and truth, which they may receive from our publications, because we refuse to aid them in that way. If the missionary society refuses, the tract society is the more bound to help. No prudence forbids this duty and we ought to prepare to perform it.

5. *To Churches in the West necessarily without pastors.* It is well known to many, that it is difficult to provide ministers for the West, until a Divinity School is established there. What shall we do until then? They tell us what we shall do. 'Send us' says a Western correspondent of the Agent of the A. U. A., 'send us a good preacher, if you can; but if you cannot, do send us some of those silent but eloquent preachers, the tracts of your Association. It will be a great comfort to us, sometimes to meet together on the Sabbath and hear one of them read. It will remind us of the New England Sabbath and its ever to be remembered instructions.' Our duty is plain. But this state of things is not confined to existing Churches. As our missionaries have travelled and preached through the country, many opportunities offered to gather Societies, which prudence forbad them to improve. When religious light and truth has been communicated and religious feeling called forth, and an effort is made and the means of supporting worship provided; a corresponding effort on our part is expected and they wait impatiently for a preacher. We are unable to perform our part; no one comes and the disappointment is deep and bitter after so much feeling, liberality and exertion. These would not necessarily be feeble Churches and need not be classed with them. If we will not gather Societies, where we might, shall we do nothing? Yet books and tracts are the only means by which any thing can be done. In both the above cases, we must endeavor to keep the flock from wandering, till the shepherd comes. But the fact is more favorable than the figure; for we can send them the written voices of distant shepherds, till God shall aid us to send their own.

6. *To skeptics.* Many persons, *especially in the Western country*, disbelieve the doctrines of some sects and reject all the forms in which Christianity has been exhibited to them. Supposing these doctrines to be fundamental and knowing of no other form, they believe that they are compelled to deny the truth and discredit the evidences of Christianity itself. Until the error is discovered, it produces in them many of the evil effects of a rejection of Christianity. The preacher can do little for them. They are not to be found in the Church and are difficult to be approached by the minister elsewhere upon religious subjects; for as the preacher rather than the gospel has produced the difficulty, their dislike to him is greater, than their aversion to religion itself. Such men must be reached by books and tracts or abandoned to their mistake. And we have evidence that they may be thus reached and brought back to truth and to Christ. One instance will suffice, although more might be stated. 'A few years ago, several intelligent and highly respectable gentlemen in Nashville, Tennessee, long dissatisfied with the popular faith, and feeling that they could never embrace it, were in the habit of meeting together as free thinkers, as a kind of infidel society. At one of their meetings a tract of the A. U. A., found accidentally in a box of books, was read. They were deeply interested in it, and said one and all, this is reasonable, this meets the wants of our nature and is worthy of Deity, as seen among the works of creation and in the government of the world. If these views are Christianity, then we will be Christians. They at once procured a number of our tracts and books. This led to the formation of a religious Society, which though small, is exerting a good influence in that city and the surrounding country. Have we no duty to other men like these? and shall we neglect to perform it in the only possible way, when that way is so plain and easy?

7. *Among other denominations.* We know what unfavorable opinions many good Christians entertain of us and our faith, although this evil may have diminished within a few years in our own neighborhood. They do not come to our Churches and will not hear our preachers. Much of this opinion is founded in mistake as to what we actually believe. We know, that our books and tracts have sometimes removed much of this prejudice in particular cases; and we cannot doubt, that much more may be done in this way.

A little of the evidence of the good which has been and the much greater good which may be done by a proper distribution of books and tracts is before you in the preceding pages. After all, the question in the abstract is this; whether in an age, when every thing is done by printing and reading, Christianity shall be propagated in that form or by the voice of the living speaker only, a point settled even at the date of the earliest gospel or epistle.

This want of religious books and tracts is almost everywhere felt throughout our country among some individuals neighborhoods or Churches as the case may be. Other denominations know and are alive to this and have well supported tract Societies to supply those who look to them. Much good is thus done, although their zeal sometimes does harm also, by attempting to force their publications on those, who are unwilling to receive them. But those, who look to us for light and truth, can receive what they want from us only. Little has been done for them at any time and of late almost nothing. Shall we not follow the example of other denominations so far as they follow Christ, and like them take care of those of our own household of faith.

Among your own abodes of comfort and absolute or comparative wealth are the still naked and chilling chambers of what once seemed hopeless poverty. Around your convenient and often sumptuous Churches are the dwellings of those, who lately entered no Church and knew no Sabbath. A few years since the voice of the gospel never passed the few steps which lead to their doors and the help of charity seemed to perpetuate rather than to remedy their misery. By your Ministry at Large you have changed this to some extent. But what are the visits of three ministers and the services of three chapels among the thousands of poor which crowd a great city. The minister must leave something behind him to teach, to warn and to comfort until in his wide rounds he can visit them again in their turn; something for the sick and aged, who cannot come to the Chapel, for those whom the domestic cares of poverty often detain; something for the still greater need of those, who will not come and whom its walls could not contain, even if they would. The Ministers at Large tell you, that their want of tracts and books for these uses is a real, deep and pressing want; that the small supply, which they receive is from others; and that from these wants their ministry loses much of its usefulness.

It is computed that several thousand seamen sail annually from this port. Their minister tells you of their great need also, a need felt by seamen themselves to such a degree as to cause continual and fruitless application; but like all other moral and religious wants, existing most deeply, where it is not felt and where no relief is sought. He tells you through what a circuit a tract may do good; through how many hands, ships and even ports it may pass, going where nothing but a tract can go. His parish is the world of winds and waves and ports more dangerous to his flock than the ocean itself. On the wharf he takes leave of them; he has nothing to send with them but his prayers; when if you would help him, he might still speak to them in their leisure hour and on their Sabbath day amid the silence and solitude of the ocean, and might still warn them amid the temptations and evils of a foreign port.

Remember too the solitary places of the West, of which we have spoken, where a book or tract seldom comes and where it has a value, which we cannot realize; where a few of them received from us or some similar society constitute almost the whole literature of the log-house beyond the mountains. Fathers and mothers, this Western world is to be the abode of many of your children and your children's children. Sisters and brothers, one by one the companions of your infancy leave the family circle to find new homes on the prairies and forests of the West. Will not your thoughts and anxieties follow them to scenes so different from any, which you or they have ever known? Have you no fear that time may year by year wear away from their remembrance the moral and religious habits of New England? Have you no fear, that a society without these restraints may spring up around them, endangering property and person, body and soul, liberty, government and laws. Politicians and Patriots, if this should happen, what would be the state of our country, when the power is in their hands as 'the star of empire westward takes it way.' If you would prevent these evils you must follow them with something more than your thoughts and anxieties. To lose time is to lose everything. The mighty tide of emigration is rolling on far beyond the sound of the church going bell; and in order that it may hereafter be heard there, the habits, feelings and principles, which belong to it must be preserved and maintained. We offer you the only means in our denomination to do this by sending books and tracts, 'those silent and eloquent preachers,' until the living preacher can come. So shall the Church and worship of God be there established, 'and unborn generations raise the long succession of his praise.'

Our appeal is before you. If it is not in vain, give your name and assistance to the Committee appointed in your Society. The works which you aid us to distribute, will sometimes constitute the infant's first lesson concerning God and heaven; they will speak to men amid the solitudes both of the ocean and wilderness and the scarcely less solitary retreats, to which misery retires in the thronged town; they will cheer the leisure alike of the seaman and the woodsman, and give him fresh strength amid his danger and difficulties; they will inspire the poor of cities with new patience to bear and vigor to overcome; they will comfort the chamber of sickness and smooth the pillow of death, where no other human aid or comfort is at hand.

JOHN GRAY ROGERS,
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For the Register and Observer.

RETRIBUTION.

Messrs Editors,—Passing the Sabbath in S—— recently, I went to hear Mr U. I was fortunate enough to hear him. The subject of his discourse was, that 'Heaven was not a place beyond the grave merely,' but could be found and enjoyed while on earth! that the acquirement of certain principles of action, in accordance with Scripture was 'entering into the kingdom of heaven!' 'Virtue was heaven;' depravity was misery; that our eternal fate of happiness or misery began *here!* &c. I may not give the very words of the speaker, but I am sure I give the sentiment. However ingeniously put together, my mind and experience rejected this as untrue; and I think every reflecting person must join with me in saying, it is untenable ground. We all believe and feel, that in the conscientious performance of our duty, there is a peace and satisfaction, which is beyond all price; and if we strive to perform our duty to God and our neighbor faithfully, we may *hope* for the reward held out in the Scriptures to those who obey these commands. But who is there so faithful and pure as to presume to feel *sure* of entering that state of happiness, of which we are told, 'eye hath not seen, ear hath not heard, nor hath the heart of man conceived' its bliss! far less, to imagine we can while *here*, subject to all the changes and disappointments which flesh is heir to, suppose we can really enter the confines, and 'enjoy the bliss of heaven' with all the infirmities of poor weak, erring, human nature upon us? If any can really obtain and enjoy 'heaven on earth,' we fear few, who are so highly privileged, would be willing to exchange so happy a state for one of which they might not feel quite so certain in future! The love of life and happiness is a strong inherent quality of the mind; and no one who is satisfied and happy here would be willing to quit every thing to which they are attached and can enjoy, for the dreary confines of the tomb; on the mere hope of a heaven beyond the grave; trusting only in the mercy of that good God, whom all must feel they have but too imperfectly served while on earth. We are said to be probationers for eternity; and are commanded to 'work out' our salvation with 'fear and trembling;' looking forward to that great day of account when we 'all shall stand before the judgment seat of Christ, to be judged according to the deeds done in the body;' and *there* receive our final doom, whether of happiness or misery. Scripture and reason assure us, that in this changing world of trials, where our daily experience shows us the uncertainty of all earthly good, that it would be the height of folly to place our hopes or affections on any thing this side the grave; but rather, to live as one to be called in a moment we think not of, to our eternal abode. It is a very common remark and frequently the burden of a sermon, that 'virtue is happiness;' and 'vice is misery;' or that virtue or vice, carries its own reward or punishment with it. But this, however pleasing to hold as a theory, is not strictly true. Virtue does *not* always carry its reward with it; nor does depravity always carry its *punishment* with it. It is true a person acting from strict principles, who is conscientious in every movement, will not suffer the pangs of remorse, or condemnation in his own mind; and a conscious sense of right, integrity of principle, will strengthen him under most all circumstances; but he may nevertheless, have to endure the severest trials and sufferings of which the mind and body is capable of bearing, for the performance of those very virtues! Indeed, for a person to dare to do what he deems to be right, independently of the opinions of those who may surround him, is, not unfrequently thought to be a crying evil, which subjects him to the grossest calumny and abuse!

Will any one say this is a very *rare* occurrence? Observation and experience will show, it is rather a very *common* occurrence. Look at the history of Christ, the Apostles, and the hosts from that age to this, who have suffered every thing human nature can endure for acting from virtuous principles only! Though we may not (thanks to the laws of our country) be exposed now, to crucifixion, imprisonment, torture, and the flames of the fagot, yet, there are *other ways* left, to which the conscientious and upright may be subjected to a state of intense suffering through the instrumentality of the unprincipled, hardly more endurable than those mentioned. Take, for instance, a delicate sensitive mind, capable of appreciating and enjoying all that is lovely, pure, and endearing; and keenly alive to all that is wrong, low, harsh, or injurious—and let the unprincipled, envious and malicious have *power* over their feelings and circumstances; and there is no misery got up by the fiends of the dark regions, which can be more intolerable, or sensibly felt; torture, flames, and *death*, would be 'ministering angels,' to such a condition! and were it not for a firm reliance on the justice of an overruling Providence, and a hope beyond the grave, 'where the wicked cease from troubling and the weary are at rest,' despair would soon overwhelm and crush the sinking spirit. On the other hand, does vice always carry its own punishment? do the wicked *always* suffer for doing wrong? By no means. We do not refer to the capital crimes of murder, robbery, and arson; but the thousands of vices hardly less criminal in the sight of God, or less injurious in their consequences—prevalent in the every day walks of life. How often do we see persons as hardened and destitute of all moral principle, as those who are guilty of these grosser vices! and even more so, living in all the apparent ease and unconcern, of those whose 'conscience is void of offence!' as if their feelings were, not only dead to every right principle, but their consciences were also 'seared with a hot iron;' and thus they go on through life, without reflection or repentance, till they sink into the grave, with all their manifold sins on their heads. Can we say of such persons, vice carries its punishment with it? or of the other case specified, virtue always carries its reward with it? No. We feel, we *know*, if we can rely on our reason and revelation, that the reward is not *here;* neither is always the punishment; but we must look *beyond the grave* for a final and just retribution.

We know there are cases, when the guilty suffer all the remorse consequent upon sin, and sincerely repent of their wickedness; such have much to hope for in the promises of God. And we know many virtuous persons glide through life without seeming to encounter any of the severe ills of life; and die as they have lived, calm and happy—but where one enjoys such an unearthly portion of good, how many hundreds may be subjected to a series of afflictions, which requires all their strength of principle, united to that support which they continually crave of heaven, to enable them to 'patiently endure to the end;' when they hope to receive that 'crown of glory,' laid up for the faithful. We would advise clergymen then, to avoid this untenable ground; for it is false in theory—false in experience—and pernicious in its tendency. Let them rather encourage the virtuous to persevere in duty, notwithstanding their many trials and discouragements here—hoping for their reward beyond the grave; from Him who taketh cognizance of all events, and will execute vengeance, or award justice accordingly. Let the wicked be warned from his fancied security, by all the terrors pronounced on the wicked, who die in their sins; above all, avoid a sentiment that savors, altogether too much, of the pernicious doctrines of Universalism.

G.

[From the Monthly Repository.]

A THEOLOGICAL CONVERSATION.

I overtook, on the road, a person with a bible in his hand, taking his walk, in the morning, from a small country town. I supposed him to be a mechanic of the place; and, in passing him, congratulated his early application to study, and expressed my satisfaction that his time was so well employed. This led to a conversation, in which I learned that he was not a mechanic, but a man of study, acquainted with the bible in its original languages, and minister of the methodist congregation in town.

We chatted together on the importance of religious meditation, and the great duty imposed on every christian, to form a true conception of his relation to God through our Savior; and I observed how much I was indebted to the study of my Hebrew bible, by which I was first led to understand clearly what God had chosen to reveal of himself, and how to worship the God of Jesus Christ, who in earlier times was known by the names of Jehovah and the God of Israel. You do not then, he said, worship the plurality? No, sir, I replied: God has said, 'Thou shalt worship no other gods but me:' if he had said to me thou shalt worship the plurality, I should undoubtedly worship it; but I cannot admit of any term in religious matters which is unscriptural, and is the invention of human reason. He wished then to convince me that a term might be used which was not in the scripture; talked of essence and trinity; but I kept to the same point, that as they were the invention of men, a true Christian could have nothing to do with them; he had a master, namely, Jesus the Christ; he was ordered by that master to have no other master; and all persons who set up for masters, and all persons who believe in these masters, were fallen from the truth as it is in Jesus.

After a little discussion on these points, he asked me whether I thought Jesus to be a man merely like myself? I replied, yes, in every respect, except that he was more highly favored by God, was the appointed Savior of mankind, and for his obedience was raised to be the head of all mankind. Upon this, my companion ran into the usual strain, assured me I could not be saved by this faith, and was necessarily doomed to perdition. To this I calmly replied, that such language was not very polite, and the mode of arguing was not good, for I might just as well say the same of himself; but I was taught not to judge any man; to his own Master I leave him, and I did not doubt that the Judge of all the earth would do right.

This language seemed to make some impression, and he undertook to convince me of my error, by running over a great quantity of texts of scripture, beginning with this: *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.* You know, sir, he said, that these are the words of scripture. Indeed, sir, I do not. Not know it! you surprise me; it is a verse in St. John's first epistle. I know, I replied, that such a verse is said to be in John's first epistle, but I do not believe that John ever wrote it. Then, said he, you might as well say that John did not write the other verses, and we shall, by going on in this way, have no scriptures at all. Not so, I replied: because you have a bad guinea it does not follow that there are no good guineas; but, if there are bad guineas abroad, you will take care to know the good from the bad. *St. John*, I repeat it, *never wrote that verse.* But how came it in the Bible then? Many learned men believe John to have written that verse; and I never saw a Testament, whether Greek or English, without that verse in it. That may be, I replied; but I have seen many Testaments without, and I have a Greek Testament myself in which it is not. In the British Museum is a famous manuscript without it; and, in fact, *there is not one Greek manuscript which has it*, unless the manuscript was written lately. Mr Buchanan, a trinitarian clergyman, has lately visited the Hindoo christians on the coast of Malabar, who have manuscripts of the New Testament of a very old date, *and in none of these manuscripts is this pretended verse to be found.* My companion said he did not know how this might be, but he could not believe that the men who translated the Bible into English would have suffered it to be in unless they were certain that it ought to be printed; for they were men of great learning, and we had no one of greater learning in these times. I did not assent to the latter proposition, and was asked, what man alive had so much learning. I replied, professor Porson, the Greek professor of Cambridge, has more learning than all the translators put together. He has investigated the authority of this verse; he declares it to be *spurious.* So did Sir Isaac Newton; so did Mr Emlyn. Griesbach has struck it out of his Testament. The present bishop of Lincoln declares it to be spurious; and I could mention many others of the same opinion.

My companion was not inclined to acquiesce in any of these anthorities, and observed, that if the verse ought not to be there, the opinion contained in it was maintained in other parts of scripture, and was upheld by all the fathers of the church. To this I replied, that the Greek fathers certainly did believe in the trinity, though they did not quote this verse to support it, which was an additional proof *that they had it not in their Testaments*; and I added, that if he was not satisfied in his mind that the verse was originally written by John, he ought never to quote it; and I did not see how he could do his duty to God and to his congregation, if he used words as scripture which were not in scripture. It became him to examine the arguments on both sides, and to judge impartially upon a fair view of the subject.

My companion, I observed, was a little struck with what I said, for he had never been accustomed to have any of his notions called in question. He had been taught a certain routine of opinions in his college, just as most ministers, who do not study the Bible to learn what God teaches, but to confirm by texts of scripture, from all quarters, what has been laid down by preceding teachers. This is a lamentable thing for the Christian world. The people are kept in ignorance, and the false arguments repeatedly used by their preachers they do not dare to call in question, for fear of being stigmatized as heretics. My companion brought me, among others, that text in which Jesus himself these teachers accused of blasphemy, he had uttered it, would have deserved him either to the fatal tree, or give grounds for confining him in a

'Before Abraham was, I am,' said Jesus: that is, said my companion, Jesus says that he is God. How is that? asked I. Why, said he, the term 'I am' is the Hebrew name for God. If it is, I replied, then Jesus said only, 'before Abraham was God;' and this was so well known a truth, that it required no prophet from heaven to tell us it; but, I added, you know very well, that the Hebrew language has no terms to express the words 'I am,' for in that language there is no present tense.

The carriage coming up that was to take me on my journey, I was obliged to leave my companion, with whom I left matter to ruminate upon; and it struck me afterwards, that if you would give a place to this letter in your magazine, it might excite some of our Unitarian missionaries to converse with others wherever they have an opportunity, and, hearing calmly all their denunciations, to set before them, gradually, those points which may lead them to investigate the true meaning of the scriptures.

CHRISTIAN REGISTER.

BOSTON, JANUARY 9, 1840.

THE PAST AND THE FUTURE.

Few persons can enter into any just and impartial self-examination, into any faithful comparison of their religious privileges with their religious improvement, and not have the melancholy conviction forced upon them that they are unworthy and unprofitable servants, that they make but little right use of their endowments and their opportunities, that they have not attained, and are not striving as they ought and might to attain, to that Christian purity and excellence, which in the character of our Savior are presented to us both as an object of reverence and a model for imitation. The monuments that stand out upon the past, are broken columns, shapeless and unfinished edifices, evidences of confused, irregular and unsustained action. Nothing is perfect, nothing is finished, and in moral improvement and the formation and developement of the religious character, the eye rests upon many plans nobly drawn, but as far from being executed as at the first moment they were formed. The infirmity of purpose and weakness of resolution, of which these hold up to the memory so many proofs, fill us with regret and mortification. With a sensibility as sickly as it is unavailing, we sigh for opportunities that will never return, and weep over negligence that weeping can never repair. But in the eye of philosophy and religion it is as foolish to regret, as it is sinful to despair. As well might we stand upon the beach waiting for the waves to stop rolling and breaking upon the shore, as hope to get back opportunities that have been neglected, or privileges that have been abused. The future should be the great object of our attention. Memory may instruct, she must by no means be permitted to engross or oppress the mind. We may and should learn self-knowledge from our past experience —a knowledge of our moral weakness and wants, of the dangers to which we are especially exposed, of the temptations we must be most strenuous to resist, of the faults we must be most anxious to correct. But this self-knowledge must be applied to future self-improvement. We must not only confess faults but strive to correct them, not only bewail sins but strive to reform them, not only lament the power of evil habits and worldly passion but strive to subdue them. To do otherwise, to mourn with morbid sensibility over the errors of the past, remaining all the while slaves to these errors, is neither Christian nor manly.

DOMESTIC QUIET AND RETIREMENT.

Would it not promote the Christian improvement of some persons, and enable them to present a more beautiful and winning exhibition of the religious character, were they to lead a somewhat more retired, quiet and domestic life? We are no advocates of gloom. We have no wish to see any become unsocial beings, abstracted from society, its concerns and interests, its scenes of improvement and innocent pleasure. Now and then, however, to pass an evening quietly at home with ones family, and only ones family, may be no disadvantage to any. It may benefit them and those nearest and dearest to them. Yet this is what some persons almost never do. They live in one constant round of dissipation. This may seem a harsh word to apply to it. It is so perhaps in the common acceptation of that word. We have come to apply, and almost to restrict the application of the word dissipation to those pleasures and indulgences which are in themselves criminal. Now in the dissipation of those to whom our remarks are applicable, there is nothing in itself criminal, no one act which by itself considered, can be pronounced sinful or wrong. The evil, the wrong consists in the frequency of the acts. It is dissipation because it is feeding in them an unhealthy love of excitement and amusement, and creating a distaste and dissatisfaction with the calm and quiet duties and pleasures of home, of the domestic circle. They must have a lecture, or a concert, or a social party, some exhibition of genius or learning, or skill, some scene of interest or amusement to attend every evening. To pass it quietly at home, in reading, conversation, and such simple pleasures as the family circle may afford, this has become distasteful and to be regarded as old-fashioned. One seldom sees, or can seldom find now as of old time, a whole family, parents and children, brothers and sisters, assembled at home in the evening, one reading aloud, the others employed and listening, the hours passed in cheerful and instructive conversation, and in such intercourse as shall serve to strengthen and cherish the tender affections, and make family ties close and hallowed bonds. But all are scattered abroad, one at this lecture or concert, and another at that, and a hurried meeting in the morning, a little longer one at dinner, and a wearied and fatigued half hour at bed time are nearly all that the members of some families see of each other during the day or week.

A great change has unquestionably taken place of late years in our public amusements. They have become more refined, intellectual, moral, improving. The Theatre is comparatively neglected, and Lectures and Concerts, and Exhibitions of a similar character are more popular. This is a great improvement,—tells well for the taste and intelligence of our city. Yet these things have now become so very numerous and multiplied, that we sometimes cannot but question whether their influence upon our social and domestic habits is altogether favorable. Certain it is, they have very much invaded domestic quiet and broken up what may be strictly called family intercourse and influence. In proportion as public amusements have become more refined, intellectual, improving, people have come to think there is no harm or danger in any excess to which they may indulge in them. The consequence is that many live too much abroad, and seek not only pleasure and recreation, but improvement, *too much away from home*. Let this be guarded against. Let parents determine to pass at least two or three evenings in the week quietly at home with their children and members of their family gathered around them, and to occupy the time in reading, conversation, and simple recreations. They may make these evenings refreshing to the affections, pleasant, profitable and improving, invigorating and purifying the nearest ties of kindred, and forming the character to those high and noble virtues, which, to be cultivated at all, must be cultivated *first and chiefly at home*.

READING.

Would it not promote the improvement of some and bring forth in their characters more of the fruits of Christian knowledge and piety, were they to be more careful in the selection of the books they read, and more industrious and regular in seizing a portion of every day in the study of such as are fitted to instruct, elevate, purify, as well as amuse and entertain the mind? There never was a time, it seems to us, when care in this respect was more needed. Much of the popular literature of the day is vitiating in its moral influence. There is no objection, particularly if ones situation in life is such as to permit the employment of any considerable portion of time in reading, there is no objection to reading occasionally with a mere view to entertainment, for relaxation from more serious occupations and studies. A judicious selection from works of the imagination, a selection which rejects every thing that is contrary to good morals, to a becoming reverence for God, and to purity, of heart may be useful and profitable as well as agreeable. But it cannot be denied that a vast deal that is trashy and altogether injurious in its moral character and tendency, issues from the press at the present day. The land is deluged with publications of this sort. They are thrust upon us in every shape, and at a price which brings them within the reach of all who can read. The consequence, it is to be feared, is that the whole reading of very many is not only altogether unprofitable, but directly injurious, tending to enervate the mind, unsettle the principles, confuse the judgment and corrupt the heart. And all are in danger of reading too much for the gratification of the imagination, and not enough for the acquisition of wholesome and improving knowledge. Let such as aim at Christian improvement make a wise selection of the books they read. And while they fail not, as they have opportunity, to fill the mind with all useful knowledge, let them see to it, that they daily devote a portion of their leisure to the reading of such books as shall have a direct tendency to their moral correction and advancement, as shall serve to enlarge their acquaintance with religious truth, guide them to self-knowledge, inspire them with devout sentiments, kindle in them a fervent piety and encourage them in the great work of Christian virtue. One half hour a day employed in reading instructive, elevating and improving books, or in reading those of an opposite character, is a matter of far greater moment than many imagine. It may leave impressions upon the soul and bring forth fruit in the conduct, whose issues, for good or evil are of unutterable importance.

A HINT RESPECTING ALMANACS.

Are heads of families sufficiently careful in the selection of their Almanacs? They may smile, if they will, at this question; but it is one of graver import than many suppose. True, as the Philadelphia 'Presbyterian' remarks, 'an Almanac is a little thing, and a very common thing. Almost every family has one, and it is where all the members of the family can see it and use it. Its very commonness occasions us to think very little of its *character*. If it is but an Almanac, why that is enough, we think, and it will answer the purpose, be its character what it may.—But what book is more read? With what book do all the members of the family become more familiar? We introduce it as a matter of course, thoughtlessly, and perhaps without examining its contents. Yet it abides with us a year. It is consulted every week, and perhaps every day during the year. The children have it to read and to play with. They look at its pictures, and dwell on its anecdotes, and commit them to memory. And how eager are they to get the *new Almanac!* Is there any book which exerts a greater influence than the Almanac? Should we, then, be indifferent to its contents? Does it not become us to look well at its character before we make it a member of our household? Let us say to all, *be careful what Almanac you purchase—many of them are corrupt and corrupting.*'

BOOK AND PAMPHLET SOCIETY.

We would call the attention of our readers to the Circular of the Committee of the Book and Pamphlet Society published on our first page. Let them not neglect to read it. It presents a brief account of the origin, objects, and operations of the Society, and sets forth in a strong light the wide field of usefulness open to it, and the great good it may hope to effect, should it be sustained and its means enlarged. We have no doubt this will be done. We believe that the Society has become embarrassed and crippled in its operations, rather from ignorance of its wants and objects, than from any deficiency of zeal, or indisposition on the part of liberal Christians to aid in any clear and unobjectionable mode of promoting the cause of Christian truth and piety. The Society is comparatively little known. Humble and modest in its plans and efforts, it has done little to bring itself widely before the public, and except in one or two instances, where a Sermon has been preached before it, it has made no direct appeal for aid or encouragement. This appeal is now to be made and we feel confident it will not be unsuccessful.

EDITORIAL CORRESPONDENCE.

A letter to one of the Editors from a highly esteemed friend and correspondent, in Trenton, N. Y., contains the following passage.

'Mr Buckingham is, I hope and believe, doing much in our little community. He seems to have the happy faculty of softening the feelings of the Orthodox around us. At two of our late Communions, we have enjoyed the happiness of seeing members of the Presbyterian Church commune with us; and on the 17th of this mouth, (Dec. 1840,) our Thanksgiving, we had a union of services in the Presbyterian Church of our village. Mr Allen, the Presbyterian Clergyman, preached the morning Sermon, which was unexceptionable and very good. The Methodist Clergyman read a portion of Scripture with prayer, and Mr Buckingham offered the concluding prayer. After a very short intermission we had another service; Mr Buckingham preached the Sermon, which was of a truly devotional character, the Methodist and Presbyterian Clergymen dividing between them the other parts. All parties were, I believe, highly gratified. Is not this pleasing incident worthy of a place in the columns of the Christian Register?'

We think it most certainly is, and rejoice with our friend that so much of the Christian spirit of peace and good will prevails in the quiet valley of Trenton.

West Newbury, Dec. 29, 1840.

Messrs. Editors,—I send you a copy of a letter addressed, some months since, to Rev. William Coggswell, D. D., Secretary of the American Education Society, by a beneficiary of that society, who was *proscribed*, it seems, for allowing himself to examine the claims of certain questions, not agreeable to the majority of orthodox rulers. It will be observed that Mr Hood does not really differ in his belief from the Church, but, as I learn from another source, claimed the privilege and right of deciding for himself, what course to adopt in relation to these matters. For this he was virtually cast out!

It occurred to me, Messrs. Editors, that in your articles, respecting the clergy and the clerical office, you rather overrated the independence and freedom allowed by Congregationalists. With the Orthodox part it seems to me there is the least possible encouragement given to either. Insomuch is this the case, that a whole system of well devised means is employed to prevent both—a system employing all the power, that can be legally used in a government like ours; thus showing its genius to be opposed to the law of perfect liberty. Actual manifestations of this spirit may be seen in this letter—in their professors of theology, creed-bound and circumscribed by human dogmas—in their churches, excommunicating for very slight differences of opinion.

For myself, I can see little to choose between the spirit of that Protestantism, which would thus withdraw its charity from a young man of piety and worth, for any difference of opinion on matters not immediately connected with the church, and that Romanism, which proscribed and punished the obscure Galileo for modestly asserting that the earth moved round the sun —when *the Church* had decided that it stood still and rested, forsooth, on the back of a great tortoise!

G.

The letter to which our correspondent refers, and a copy of which he has been kind enough to send us is dated, Dartmouth College, July 8. It manifests a spirit of freedom and independence not common among our orthodox brethren. As it is too long for our columns at present, we insert only parts of it. After specifying certain principles and opinions, which he was examining but had not adopted, and alluding to the threat of the Secretary of the American Education Society, that 'any young man embracing them would be denied further aid,' he proceeds to say:

'I was surprised and pained to hear from your lips such a declaration. I could with difficulty credit my own senses, until you had explicitly and emphatically repeated the statement. Having known and revered the catholic spirit of the founders of the Society and the liberality of its constitution and rules, it seemed to me incredible that its Directors, in an age like the present, should proscribe its beneficiaries for political and religious opinions of this nature, opinions that may be and are entertained by some of the most orthodox Christians in our churches, that clash with none of the Evangelical systems of doctrine, and that have not been shown to have produced any immorality or impiety in those who embrace them. Dear Sir, is not the Education Society by this measure, placed in a new and strange position before the church? Was it established for an engine to hunt down all the novel heresies truly or falsely so called, that might spring up in an age of free thought and unlimited discussion? Was it contemplated that the Society should control the opinions of its beneficiaries upon every topic, preclude free and candid examination, and force them to take the same view with the Directors of all moral or metaphysical questions? I cannot believe that it was. I never could have asked for the patronage of the society had I so understood it. It seems to me, and with deep regret I say it, that this measure is an unconstitutional innovation, a perversion of the institution from its high and holy objects. Nor can it be defended as a necessary expedient to shield the rising ministry from delusive and fatal errors. A ministry with minds and consciences trained under such a system, would be fitly educated for emissaries of the Sovereign Pontiff, or priests to burn strange fire in the presence of the moloch slavery and prejudice in the American church, but not for fearless and faithful heralds of truth, to proclaim the liberty wherewith Christ maketh free and glory in the cross of the despised Nazarene.' * * * * *

'When I devoted my life to the service of Christ and his church, by the same act I gave myself to the cause of spiritual freedom, without which piety is servile and fruitless; and I can never give the shadow of a sanction, however trivial, to any attempt to abridge freedom of inquiry or liberty of conscience in any of my brethren.' * * * * *

'I therefore feel it my duty respectfully to decline any future aid from its funds, and return the last appropriation, with the intention of liquidating my present debt as soon as providence shall give me ability.

May He who has made the society the instrument of immense benefit to the church and to mankind, give to its Directors wisdom and grace, and lead them to adopt such measures as will give the infidel and scoffer no occasion to make the cause we love a hissing and reproach.

In the common faith and hope of the gospel,
Yours, J. E. Hood.'

RECENT PUBLICATIONS.

Agricultural Addresses before the Connecticut Agricultural Societies in 1840, by Henry Colman, Commissioner of the Agricultural Survey of Massachusetts. Boston: Dutton and Wentworth. 1840.

Here are three addresses upon a very important subject. They are interesting, instructive, abounding in facts and arguments, in sound, just, and practical observations. The first is occupied chiefly with the moral influences of agricultural pursuits. The second aims to show that the soil and climate of New England are adapted to agriculture, that the condition and circumstances of its inhabitants recommend it, that it may be rendered productive and profitable, and points out what branches of agriculture may be most advantageously pursued in New England. The third is devoted to the consideration of the present state of agriculture among us, the improvements practicable and desirable, and the means likely to effect them.

The following extract is from the first address.

'Agriculture deserves the attention of liberal minds as a science. Like many other sciences it is in its infancy. We have broken only the outer crust; but it comprehends the mysteries of philosophy. It involves the whole science of life in the vegetable and animal kingdoms; the miracles of actual production, and the power which man may exercise in modifying vegetable and animal existence. The rearing of a tree, the maturing of a vegetable, the production of a flower, the forming of a race of animals, with shapes, and dispositions, and qualities, modified to a great extent according to your wishes, are in themselves miracles of a power delegated to man, which an intelligent mind recognizes as divine.

Whoever, looking at a dried seed and kernel, considers what it may become, when the plant shall yield bread or the tree spread out its branches loaded with fruit, whoever considers the nature of the life which lies buried in this shell, and reflects upon the combined influences of earth, and air, and moisture, and heat, and cultivation, in their inscrutable operations, all requisite in precise times, quantities, and modes of application, to bring it to perfection, will perceive subjects of inquiry suited to occupy the most gifted intellect. As he approaches this mine of wonders his bosom will pant with an irrepressible curiosity to gain admission into the hiding places of the Divinity, and to quench his burning thirst at the original fountains of power, life, intelligence, and light. Geology, chemistry, botany, all the branches of natural philosophy, natural history, in its diversified departments, animal and vegetable physiology, comparative anatomy, mechanics, meteorology, are all involved in an improved agriculture. The nature of soils has been long a subject of philosophical investigation; and that, with the application and operation of manures, seems now to be holding in reserve for chemistry its most brilliant triumphs. Do I offend a fastidious ear by a reference to a topic so humble? In looking at the master-piece of human genius in sculpture, the Venus de Medicis, the vulgar mind brings away from the contemplation no higher sentiment than that it is naked. The pure and disciplined mind hardly conscious of this fact, and feeling the responsive movements of the divinity within itself, admires with adoring wonder the triumphs of genius in this sensible imbodiment of the highest beauties of form in the works of the Creator. So it is with other objects in nature, so much depends upon the eye with which we look at them. The vulgar mind, in the heap of manure by the road side, thinks only of its offensiveness and corruption. The well disciplined mind regards it as an element in one of the most affecting miracles of the divine power, and adores that beneficent agency, which, in its mysterious operations, converts this refuse into fruits and flowers.'

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Sermons to Children. By F. W. P. Greenwood, D. D. Minister of King's Chapel, Boston. James Munroe & Co. 1841.

To address young children upon religious subjects, and to do it well and effectively is a most difficult task. In the preface to this volume, the author says, 'In writing this series of discourses, I endeavored to adapt my style to the age and capacity of my audience, by making it as simple as it could be made, consistently with a due degree of solemnity.' He has admirably succeeded in this attempt. The style is simple, natural, familiar, yet not wanting in dignity and solemnity. The subjects are happily chosen, and treated in a way to interest and instruct children, impress their minds, and elevate and enlarge their religious ideas. The work is not only 'an available' but valuable 'addition to the *Sunday reading* of children.' All the Sermons are excellent; the two on, 'You should pray to God' and 'Faults of children' seem to us particularly good and useful. From the former we make the following extracts.

'But perhaps you may think, that as you are children, and not able to speak very well, you are not able to pray to God. But you are able; for it is an easy thing to pray to God, if you really think of him when you pray. It is not necessary that you should be nice in your words when you speak to God, if you are only sincere, and humble, and serious. The simplest and plainest words are the best. If you wanted bread of your earthly father, you could not ask him in a plainer way than by saying, Give me some bread. Now this is the very way in which we are taught by our Lord and Savior to ask bread of our heavenly Father—'Give us this day our daily bread.' What words can be simpler than those? Our Savior sets us an example of great simplicity in prayer. Indeed you can pray without using any words aloud. The beauty and reality of prayer is in the feeling rather than in the words. If you have a feeling in your heart, which rises up to God, and thanks him, or asks any thing of him, that feeling is a prayer. If in the morning you say in your heart, 'Father, I thank thee that I live to see this morning,' that is a morning prayer. If in the evening you say in your heart, 'Father, keep me this night,' that is an evening prayer. If, when you are sick, you say in your heart, 'Father, make me well;' or when you have done wrong, you say, 'Father, forgive me;'—you have prayed aright, and God hears those silent prayers. And if you continue the habit of praying in your heart to God, you will have more and more thoughts there as you grow older, which will love to seek God. They will spring up fast in your hearts, like sweet flowers in June, and they will fly up to heaven like birds of paradise.

But though silent thoughts of God are real prayers, which God hears as distinctly as if they were uttered aloud in words, yet it is proper that you should utter words, and pray with your lips as well as with your heart. Should you not be very sorry if you could not speak, and could not hear others speak? Is it not a great pleasure to talk with your friends? Certainly. Speech is a noble gift. But who gave it to you? God. How then can you use it better than in speaking to God? Speak to him then. Pray to your Father in words. Do not speak of every thing but of Him who gave you power to speak. You cannot speak of any thing so great, so glorious as he is. You cannot speak to any being so good, so kind, so ready to hear you, as he is. Speak to him, and pray to him, with the words of your mouth, and also with the feelings and meditations of your heart. And the words which you use, may either be your own words, or words which are written for you in books of prayer. If the words which are written for you are good, and your mind understands them, and your heart feels them, then you really pray with them, and you make them your own prayer. And if they are words which your beloved parents, and many other excellent people used in praying long ago, they may very well be dear words to you, and you may very well like to use them.

The most important things for which you can ask your heavenly Father, are not bread, or clothing, or health, or even life in this world. Goodness is more important; religion is more important. Innocence, justice, kindness, truth, and honesty—these are the most important things; and not only are they the most important, but God will surely give them to you, if you sincerely ask him for them. One reason why so many people are not good, is, that they do not ask for goodness of God; or, if they ask for it with their lips, do not ask for it with the strong feelings of their hearts. Pray to God for goodness, and he will give it to you, if you pray heartily and sincerely. When you are about to do wrong, pray to God to keep you from doing wrong—say in your heart, 'Father, keep me from doing this wrong,' and you will be kept from doing it. When you are going to be violently angry, say in your heart, 'Father, save me from being angry,' and the peace of God will come down into your bosom like a dove, and the bad fire in your eyes will be quenched, and the hot color in your cheeks will cool away. When you feel that there is any danger that a good feeling or a virtuous resolution is going to be taken out of your heart, say to your heavenly Father, 'Father, let not my virtue be taken out of my heart,' and I firmly believe it will not be taken, but will remain. And why? Because God is ready to help his children; and because the thought of God, which you place in your heart by speaking to him, is holy and strong, and will stand in your heart, and guard your virtues, which are your heart's best treasures, and will keep them from being stolen away. The thought of God is the best thought, and the strongest thought that you can have; and when it really comes into your heart, all other good thoughts will stay under its protection, and bad thoughts will be driven out.

You are weak; but the thought of God is strong—strong to guard your innocence and virtue; strong to check your anger, and pride, and selfishness; strong to help your weakness, and console your sorrows. Pray to God, your Father, that the thought of God may come into your hearts, and keep, and comfort, and bless them.'

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North American Review. No. CX. January 1841.

This is a very interesting number of this Journal, embracing articles on a variety of topics, most of them ably written, full of spirit and power. The articles are most of them upon subjects of immediate interest and importance to the community, thus making the Review, what every such Journal ought to be, not the mere echo of a public opinion already formed, but an agent helping to enlighten, guide, and form public opinion.

From the article on the 'Massachusetts Common School System,' in our judgment one of the most interesting and valuable articles in the number, we make the following extract.

'A subject of pre-eminent importance to the welfare of the schools, is the character and duties of the school committees, and, in his first Report, the Secretary presented this at some length, and with great ability. A great change has already been wrought in some parts of the Commonwealth, which needed it most. Better men are chosen to the office, and, now that they are paid for their services, are expected to perform its duties. These volumes afford abundant evidence, that these duties are generally understood, and their importance felt; and, if the excellent practice of publishing the Reports is continued, they soon will be so, universally. Every suggestion, made by any committee, no matter where situated, no matter how little known, goes to add to the common light; and observations upon some of the poorest schools in the Commonwealth will serve to improve the best. If continued, the 'School Returns' will be to the school committee-man and to the teacher, what the Term Reports are to the lawyer, or the Reports of Cases to the physician. Something, however, still remains to be done; for, from twenty-eight towns the committees have sent no reports, and from five they have made no returns for the last year. This is to be regretted. But it is clear, that the people have taken up this thing themselves. Many of the committees are evidently as competent, in all respects, as could anywhere be found. And this good spirit will spread. Reports and returns have this year been received from every town in Middlesex, Hampshire, Norfolk, and Bristol Counties, and from all but one in Hampden, Franklin, and Dukes; and we cannot read these reports but with a feeling of pride, that there are, in all parts of the Commonwealth, men capable of feeling so warmly, and of uttering with such power, the great truths in relation to the condition of the common schools.

It is evident, therefore, that that is done in many towns, which should be done in all. The very best men, those most distinguished for intelligence, for acquirements, and, especially, for their high moral tone, should, alone, be upon the committees. Such men should not, as often heretofore, decline this service. It is, if faithfully performed, always laborious; it is usually ill paid, and often thankless. But these are reasons, why those, who are qualified for it, should not feel at liberty to decline it. It is time this matter were understood. There is not a child, in the poorest district in the country, who might not be so trained, by the means that the schools could present, as to enjoy the highest and purest pleasures that can fall to the lot of the most favored individual. The coming generation has a claim upon the present, not only for liberty, but for those higher advantages which give value to liberty itself. And on whom does this claim rest, if not on those who are capable of feeling it?—upon the men who recognise the duties which the relation between man and man imposes? We have not a right to sit in our studies, enjoying the luxuries of thought, and books, and leisure, and say to our poor brethren without, 'Be ye warmed and clad; let the child of the poor and depressed man become wise, and learned, and virtuous, if he can.' Something is to be done. We cannot, believers in a spiritual religion, acknowledge, as we do, the rights of the body to be relieved, and yet remain deaf to the higher wants of the soul. No; we must be consistent; and there must be a spirit worthy of such a cause; not that sycophantic spirit, which is ready to cajole the ignorant and the degraded by flattering them, that they are more competent than any other men living, to provide suitable education for their children; but that lofty spirit of truth, which dares to tell them, that education is their great want, and that it will come best,—that it can come only,—from the intelligent and the virtuous. It is the just boast of Massachuseets, that the property of all is taxed for the education of all. Would it not be, at least, as just a cause of boasting, that the talents, and learning, and skill of all were taxed for the instruction of all?'

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The Christian Examiner and General Review. January 1841. Boston: James Munroe & Co.

Of all the Periodicals that come to us, no one yields us greater pleasure and profit in the perusal than the Christian Examiner. The number before us, if not quite equal to some of its predecessors, is a highly satisfactory one, and well sustains the reputation of the work. We teke two or three short paragraphs from different articles:—

'It is not doctrine that any Christian sect wants for its regeneration; much less, new views or new philosophies; but new methods of action and devotion, a new heart, new warmth, new zeal, life for death.'

'Strict old-fashioned Calvinism, the Calvinism of the Institutes, can look for no more triumphs. It may continue to exist here and there, but it can thrive and grow nowhere. The age is leaving it behind. In the modified forms of some of the new schools alone can it hope to maintain its ground.'

'The man who denies the miracles, on which Christianity is based, to form credentials through which Christianity can be received, is apt, in justice to his own assumption, to end in denying either its inspiration, or its authority.'

'We can imagine a man, who, grown giddy with wisdom, can look forward a great distance in the channel, through which the gospel may run, and see it distributing blessings wherever it moves; so that, in the contemplation of the prospect before him, he may be led to magnify the evidences which it affords of the truth of the system it illustrates, and to underrate those miraculous demonstrations, by which it was first accompanied. But, had it not been for miracles, Christianity would never have spread; were it not for the report of them, it would still be but feebly spreading. We depend on them, as the principal anchor of our faith.'

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The Monthly Miscellany of Religion and Letters. January, 1841. Boston, William Crosby & Co.

This Periodical certainly deserves, and it will receive, we hope, an extensive patronage. The present number contains the usual variety of interesting and instructive articles. We are indebted to it for the intelligence, in another column, respecting Unitarianism in England, Scotland, and Ireland. The subjoined extract is from a Sermon on 'Holy Times':—

'Do we find that they who will not join with their neighbors in sanctifying one day in seven, are more pure, more benevolent, more honest than their neighbors? Do they support and educate their families better? Are they more temperate? Do they more faithfully improve every allotted hour? Whom, as a general rule, would you rather trust in temporal concerns,

those who break the Sabbath, or those who keep it?—Associations which are gratifying to the affections, and beneficial to the conduct, attach themselves to certain days, and there they will cling; and they must not be reasoned away. It is not reason, but a cold sophistry which would persuade them to quit their hold. No respect is to be rendered to that false philosophy, which, with a rough hand and a palsying grasp, would shake all poetry out of the memory, and all imagination and feeling out of life. Let all unnecessary multiplication of idle holy days, and especially let all abuse of such days by any sort of excess or folly, though it come in the shape of commemoration, be reasoned against and reproved; for these are proper subjects of argument and reprobation. But pray leave the mind to its musings at those seasons which nature points out as the fittest; and leave the heart to its deep fountains, and memory to its intenser searchings through the storied gallery of the past. Leave to one day its saddening and chastening shadows, and to another its inspiring light. Let the soul listen to the voice of God, as it speaks in the changes and returns of time. Let it ponder on its state and its progress, as it stands on the brink of dividing years. Disturb it not by the interruptions of a vain philosophy, or a vainer ridicule.'

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The Western Messenger; devoted to Religion and Literature. December, 1840. Cincinnati: J. B. Russell.

We have felt a strong interest in this work, from its commencement; and we have often commended it. It has contained many articles of great excellence. But we cannot help thinking that contributors to its pages sometimes err in respect to what is most needed for the furtherance of the cause of Christ in the West; as, for instance, the author of the composition at the beginning of the present number?

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Charlie's Discoveries; or a good use for the eyes and ears, with Illustrations. Revised from the Third English Edition. Boston: Weeks, Jordan & Co. 1841.

The aim of the writer of this little book is, to produce a healthy developement of the mind of the young, by exciting inquiry into such objects as they may see in their rambles and sports. We are much pleased with the volume, and recommend it to our youthful readers—and may

> Such be their portion—the bliss to look,
> With a reverent spirit, through nature's book;
> By fount, by stream, by river's line,
> To trace the paths of a love divine;
> To read its deep meanings, to see and hear
> God in earth's garden,—and not to fear.

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The Lowell Offering: a Repository of Original Articles on various subjects, written by Factory Operatives. No. 2. Price 6 1-4 cents. Lowell: Dec. 1840.

This number, like the preceding one, is highly creditable to the source whence it comes. It contains eighteen articles, some of which are remarkably good, and all of them were written by female operatives in the Lowell 'Factories.' We copy what follows from the first piece, entitled 'Factory Girls:'

'She has worked in a factory, is sufficient to damn to infamy the most worthy and virtuous girl.'

So says Mr Orestes A. Brownson: and either this horrible assertion is true, or Mr Brownson is a slanderer. I assert that it is *not* true, and Mr B. may consider himself called upon to prove his words, if he can.

And whom has Mr Brownson slandered? A class of girls who in this city alone are numbered by thousands, and who collect in many of our smaller towns by hundreds; girls who generally come from quiet country homes, where their minds and manners have been formed under the eyes of the worthy sons of the Pilgrims, and their virtuous partners, and who return again to become the wives of the free, intelligent yeomanry of New England, and the mothers of quite a proportion of our future republicans.

Mr Brownson has also slandered the community; and far over the Atlantic the story will be told, that in New England, the land to which the Puritans fled for refuge from social as well as religious oppression—the land where the first blood was shed in defence of the opinion that all are born free and equal—the land which has adopted the theory that morals and intellect are alone to be the criterions of superiority—that there, worthy and virtuous girls are consigned to infamy, if they work in a factory!

The erroneous idea, wherever it exists, must be done away, that there is in factories but one sort of girls, and *that* the baser and degraded sort. There are among us *all sorts* of girls. I believe that there are few occupations which can exhibit so many gradations of piety and intelligence; but the majority may at least lay claim to as much of the former as females in other stations of life. The more intelligent among them would scorn to sit night after night to view the gestures of a Fanny Elssler. The Improvement Circles, the Lyceum and Institute, the social and religious meetings, the Circulating and other libraries, can bear testimony that the little time they have is spent in a better manner. Our well filled churches and lecture halls, and the high character of our clergymen and lecturers, will testify that the state of morals and intelligence is not low.

'If Mr Brownson is *a man*, he will endeavor to retrieve the injury he has done; he will resolve that 'the dark shall be light, and the wrong made right,' and the assertion he has publicly made will be as publicly retracted. If he still doubts upon the subject, let him come among us: let him make himself as well acquainted with us as our pastors and superintendents are; and though he will find error, ignorance, and folly among us, (and where would he find them not?) yet he would not see worthy and virtuous girls consigned to infamy, because they work in a factory.

A Factory Girl.

'NEW SCHOOL' PRESBYTERIAN THEOLOGY.

We have before us a 'Pastoral Letter' from the Presbytery of Pittsburg (Pa.) to the Churches under its care, from which, for the consideration of such of our readers as suppose great improvements in theology have been made by the New School party in the Presbyterian Church, we extract the following brief passages.

'We now belong to that body familiarly called the 'New School,' a term to which, as used technically to distinguish us from the other portion of the Presbyterian Church, we have no serious objection. But we are of those who sincerely believe that the division was not on the ground of doctrinal divinity. We are committed to no new divinity. We believe and teach, the total and universal ruin of the race by one man's disobedience, whose penal consequences, by a sovereign arrangement, are imputed to and suffered by all his ordinary posterity. We hold and teach a depravity innate, entire, all-pervading. We believe and teach man's utter impotency to atone for or renew himself. We hold that the perfect righteousness of our Lord Jesus Christ, imputed to the sinner and received by faith alone, is the sole ground of his justification in the sight of God;' and so on!!

ENGLAND AND CHINA.

A clergyman of England, Rev. Dr Philip, has lately addressed a letter to the British Secretary of War, on 'Peace with China, or the crisis of Christianity in Central Asia,' from which the following is an extract.

'I know widely and well the precise tone of religious feeling, especially in England, Wales, and Scotland, upon the opium trade as it affects the progress of Christianity in China: and I am instructed as well as inclined, to tell you, sir, with all respect, that tens of thousands in the British Churches are now on the tiptoe of both hope and fear for China. The termination of the war with her, and the terms of peace offered to her, will thus affect the character of Government in the estimation of a class, whose good will is worth keeping. I say keeping, because the present Government have gained it already by the spirit in which they treated the claims of the contrabandists for compensation, and because they have not exactly lost it by declaring war against China. They will thus be judged, not by the war as we now know its character, nor by such reprisals as merely demonstrate national honor, but by the conditions of peace. And should these provide either sanction or connivance for the opium trade, in any form or under any name, or not provide equal protection for all peaceable men, such peace with China will be denounced as war with Heaven, by more and better men than any ministry can now afford to despise or overlook.'

For the Register and Observer.

CHRISTMAS AND NEW YEAR.

Our Christmas festival was celebrated with great interest by us the present season. The associations derived from our festivals of the same kind for three previous years added much to the charm of the present one.

The Church was tastefully decorated for the occasion, with wreaths, emblems and inscriptions. Professor Webb of Boston discoursed most excellent music from the organ. A chant and other pieces from the choir were in unison with the spirit of the occasion. The Sermon was upon the dark features in the present state of the world, and the bright hopes which a Christian should indulge of the rapid progress and final triumph of gospel light. The hopes of the African and the Jew were especially dwelt upon. The utterance of the great millennial hope ended the discourse and thus gave a cheering reply to the words of the text 'What of the night?' The choir however preached the true conclusion of the discourse by immediately striking up the beautiful hymn, 'Watchman tell us of the night.'

On the closing evening of the year the usual service, commemorative of the departed of the year, took place. Fifteen have been taken from us during the past year. They were all spoken tenderly of, and those who had shown Christian graces were especially dwelt upon. This yearly service is very dear to our people, and has had many salutary effects. I believe that such a service is generally adopted in the Lutheran Churches on the continent of Europe. Why not by our Churches in this country? The preacher may have a wide range of subjects to select from, and while he may be as general or particular in his remarks as he pleases, he is sure of having a special interest manifested in what he may say.

Last Sunday afternoon the Annual New Year's Sermon was given to our Sunday School. This institution has been very much prospered during the past year.

Nashua, N. H., Jan. 4, 1841.

INTELLIGENCE FROM UNITARIANS IN ENGLAND, SCOTLAND, AND IRELAND.

(From the Monthly Miscellany.)

Unitarianism in England.—A friend, in a letter of recent date received from London, remarks, 'The magazines will give you all the general religious intelligence likely to interest you; but you will be pleased to hear that Mr Aspland is quite well again, and able to preach twice every Sunday. All our other ministers are also well, and continue to gain the respect and esteem of their congregations.'

On Friday, July 10, 1840, the new Unitarian church, Newhall-Hill, Birmingham, was opened for public worship, when the services were conducted by Rev. George Harris of Glasgow. 'After service the Sunday scholars, about four hundred in number, were presented with a large plum-cake each;'—this was in *Old* England. In the afternoon 'about 200 members and friends, who had been at the service, dined together in the large schoolroom.' On Sunday, July 12, Mr Harris again preached in the morning and evening; the church was thronged. On Monday afternoon 'the members and friends took tea together in the large room under the church. Upwards of 300 were present. A prayer was offered before, and a hymn sung after, tea. T. Eyre Lee, Esq., was called to the chair, and the evening was full of the highest interest.' The buildings erected for this church and the Sunday Schools connected with it are 'in the Gothic style of architecture. The church is flanked on each side with buildings which project to the line of the street, and which may be appropriated to the use of the masters and mistresses of the day schools. The space between the side buildings is enclosed by iron railing. The church is capable of seating 1000 persons, and the whole of the three galleries and a gallery over the porch are free. In addition to the dwelling houses (before mentioned) a large school room and a library room are constructed under the church, and at the back of one of the houses is a girls' school, and at the back of the other house are six smaller rooms for the elder pupils and adults of the male school. There is school accommodation in the whole for 1000 pupils.' More than £4000 ($20,000) has been expended.

On Wednesday, August 26, 1840, the chapel which had been erected by the Dukinfield Unitarian congregation in the place of their old chapel, which had stood for more than 130 years, was opened for worship. Dukinfield is a thriving manufacturing village a few miles from Manchester, 'depending for its prosperity entirely on the cotton manufacture.' The new chapel 'is cruciform in its shape, having both nave and transepts.' The attendance at the opening services was very large; the sermon was preached by Rev R. Aspland of Hackney, father of the minister of the congregation, Rev. R. B. Aspland. After service a dinner was provided in the large school room for upwards of 200 persons, among whom were several Churchmen and Orthodox Dissenters. At the close of the dinner addresses were made by no less than 13 gentlemen—clergymen and laymen, all of them upon subjects connected with the occasion and the interests of religion. On Saturday afternoon, August 29, 'the opening of the Chapel was further celebrated by a public tea-party; at which upwards of 300 persons of both sexes and all ranks, attended. The intellectual entertainments of the evening were of a very high order,' speeches being again made by individuals of both clergy and laity. 'The cost of the chapel was about £4000.

We learn also, that the 'Leeds and Stockport congregations propose to build new chapels worthy of their cause.' The congregation at Rotherham too are enlarging and improving their chapel. Such facts do not show a decrease of interest in their faith among the Unitarians of England, and their success in introducing the social element into connexion with their religious faith deserves attention.

Unitarianism in Scotland.—The 'Christian Pioneer' for November contains an account of the celebration of the tenth anniversary of the *Scottish Christian Unitarian Association* at Glasgow, on Sunday and Monday, the 27th and 28th of last September. 'The weather was most unpropitious, torrents of rain pouring down on both days;' yet the attendance was good, of friends from a distance as well as of citizens of Glasgow. Religious exercises were held three times on Sunday; in the morning the sermon was preached by Rev. Thomas Madge of London, from Ezekiel xviii. 29: in the afternoon by Rev. James Martineau of Liverpool, from Hebrews x. 22, 23; in the evening, again by Mr Madge, from 1 Timothy i. 11. On Monday evening 'the members and friends of the Association met together at a social entertainment, arrangements having been made during the forenoon for the accommodation and comfort of the party. Six lines of tables extended the whole length of the hall, surmounted at the head by a platform for the president and guests of the Association.' The hall was dressed with flowers and evergreens, and was 'crowded in every part, presenting a most animating and heart-stirring spectacle. Fully five hundred persons, male and female, were present at this Christian gathering,—the largest number that has as yet assembled in Scotland to celebrate an anniversary of the Unitarian Association.'—Rev. George Harris of Glasgow was appointed president, and Rev. R. E. B. Maclellan of Edinburgh Vice President. Prayer was offered, and at close of tea a hymn was sung. The Report of the Association was then read.

'Various kinds of fruit having been placed on the table,' 'the leading sentiment of the evening—The Scottish Christian Unitarian Association; success to its efforts,'—was introduced by some remarks from Rev. Mr Harris. He was followed by Mr Dunlop of Paisley, Mr Davidson, and Mr Morgan of Glasgow, Rev Mr Madge, Rev. Mr Maclellan, Rev. Mr Martineau, Rev. Mr Crompton of Norwich, Mr Hedderwick of Glasgow, and Mr Heywood of Manchester. Rev. Mr Harris, being again called up by a sentiment from Mr Martineau, expressive of a sense of his efforts for the dissemination of the principles of Christian truth and freedom, 'in response to which the whole assembly simultaneously rose once and again,' expressed his acknowledgments in an address of some length. After which, 'midnight having nearly arrived,' a hymn of Milton's from Mr Martineau's Collection, was sung, and 'the proceedings of this most interesting, instructive, and happy anniversary were concluded by the Lord's Prayer and a benediction.'

The Unitarian Congregation in *Aberdeen*, which is of recent existence, have built a meeting house, which was 'opened for the worship of God the Father, through our Lord and Saviour Jesus Christ,' on the 9th of last August. Rev. Mr Harris of Glasgow preached in the morning, and Rev. Dr Montgomery of Belfast in the afternoon and evening. 'The church is a handsome edifice of the Grecian order, and few Dissenting places of worship possess more claims to attention, both for simple elegance and general fitness for the purposes of public worship.' The house was crowded; many 'were unable to get even within the outer gates.'

Unitarianism in Ireland.—*The Irish Unitarian Christian Society* celebrated their tenth anniversary in Dublin on Sunday and Monday, the 26th and 27th of last April. The anniversary sermons were preached on Sunday by Rev. J. G. Robberds of Manchester, in the Eustace street meeting-house from 2 Timothy i. 7, and in the Strand street meeting-house from Galatians v. 6. The annual meeting of the Society was held on Monday evening. After prayer by Rev. Mr Hutton the Report of the Committee was read, and various resolutions were proposed and supported by Rev. Dr Drummond, Mr Gray, Mr Andrews, Mr Rankin, Rev. Dr Ledlie, Mr Antisell, and Mr Corkran. 'There may have been more brilliant meetings of the Society, but few have been more gratifying or satisfactory. Both the members of the Society and the strangers who attended appeared to take a warm interest in the proceedings.'

In the winter of 1839 a Society was formed in Belfast and the vicinity, under the title of the *Northern Sunday School Association*, in consequence of the refusal of the 'Sunday School Society for Ireland' to furnish copies of the Bible to the Sunday Schools connected with several congregations, 'inasmuch as the Committee of said Society had reason to apprehend that the ministers of those congregations denied what the Committee believed to be among the fundamental doctrines of Christianity.'

The Unitarian Society for the Diffusion of Christian Knowledge, in the North of Ireland, was established in the year 1831, 'for the dissemination of those views which are entertained by Unitarian Christians.'

SUNDRIES.

The hours of work, about Nottingham, Eng., are twenty hours a day.——Campbell's 'Pleasures of Hope' contains only 920 lines; yet he has received for it nearly $60,000.——The population of Texas is said to be about 200,000, and the number of Newspapers is 12.——237 public houses have been closed, within the police district of Dublin, Ireland, since Jan. 1840.——The Unitarian ladies of Syracuse, N. Y., were very successful in the Fair they held for benevolent purposes, on the evening of last Christmas.——Biographical Memorials of James Oglethorpe, the Founder of Georgia, by T. M. Harris D. D., is soon to be published.——The Protestant Methodists have established a Theological Seminary at Baltimore.——The British and Foreign Bible Society was formed 36 years ago; since which time it has issued more than 12,000,000 copies of the Bible and Testament.——The Rev. Samuel Hanson Cox D. D., of Brooklyn, N. Y., has been preaching, in a very coarse manner, against the Christians of our faith, since they set about forming a second Unitarian Society in that city.——It is said that the Rothschilds (Jewish Bankers) hold a mortgage on the city of Jerusalem.——The annual revenue of the Church of England is $24,000,000; and the value of church edifices and parsonage houses is $96,000,000.——As regards the late Census, returns enough have come to hand to show, that the increase of population, in the United States, since 1830, is greater, by at least 1,000,000, than the whole number of people belonging to the Colonies, at the time of the revolutionary war.——Cotton Mather, in a letter he wrote about 120 years ago, represented the number of meeting-houses in New England as being the 'best part of 200.' How many are there now?——Winnisimmet Village (Chelsea) contained, eight years ago, about 10 buildings; it now has 226, most of which are double houses; also 3 Churches and a *Newspaper*.

We cheerfully comply with the request that has been made to us to give the following advertisement a place in our columns. We have no personal knowledge of this School, but we doubt not from what we do know of the character and accomplishments of the Lady at its head, that it is ably conducted, and that no efforts are made to bias or prejudice the religious opinions of the pupils.

Ursuline School for Young Ladies.—The Female Literary Institution, so long conducted in this vicinity, by the Ursuline Ladies, is now establish at No. 756, Washington Street. These Ladies are desirous of increasing the number of their pupils—day scholars as well as boarders.

The professed design of this School is to promote the important cause of learning and virtue. That this great object will be followed up with fidelity, a confident appeal is made, not only to those parents who, heretofore confided their children to this establishment, and to the pupils themselves, but also to the former general reputation it won, at the expense of unwearied industry and toil. On this solid ground, a just reliance is entertained that a due share of patronage will be awarded by a liberal public.

N. B. Young ladies who may wish to take music lessons only, can be accommodated by these ladies, and supplied with omnibus tickets, should objection be made to the long walk from the city.

OBITUARY.

[From the Daily Advertiser and Patriot.]

Died, at Oakwood, near Alexandria, D. C., on the 16th of December, Elizabeth Sewall, wife of the Rev Reuel Keith, D. D., Principal of the Episcopal Theological Seminary of Virginia, and daughter of the late Stephen Higginson Esq., of this city.

To those who knew Mrs Keith, no memorial is needed to refresh their recollections of her; and it is difficult in so slight a sketch as this, to give any adequate idea of a character of such rare excellence; yet it may be grateful to those who appreciated it, to dwell upon some of its features, however feebly drawn. Her quick perceptions, fine understanding, and cultivated intellect and taste made her an agreeable companion to her more general acquaintance: her clear and discriminating judgment made her the unfailing reliance of her friends. Her love of knowledge did not cease with the period devoted more exclusively to its acquisition, nor did her ardent desire of intellectual improvement become weakened by the duties and cares of maturer life. Her disposition was of the happiest kind. Her unfailing cheerfulness spread a constant sunshine around her, and the bodily sufferings, to which, for many years, she was subject, never deprived her of her sweet serenity of look, of manner, and of inward feeling. It seemed like a realization of the promise, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee.'

Her affections were at once warm and diffusive. She possessed a discriminating tact in her choice of friends, but her open and benevolent heart spread the riches of its love over a wide circle. Perhaps the most distinguishing trait of her character was disinterestedness. In this, as well as in her truly humble estimation of herself, it might be said that her life was the imitation of Jesus. The uncommon faithfulness and tenderness with which she fulfilled the duties of a wife, a sister, a daughter, and a friend, were in her the simple expression of a heart overflowing with the holiest affections, and a conscience awake to duty. The firmness of her principles and the perfect truth of character which resulted from her constant reference of the actions of her daily life to religious duty, caused her friends to place entire trust in her, under all circumstances.

Her religion was not to be separated from the rest of her character, as a thing apart; it was her inward life. The devout and ardent spirit of piety which she had learned in the school of Christ was accompanied by an enlarged candor towards those whose speculative opinions were different from her own. With great firmness of conviction in her own views of truth, and a warm interest in the advancement of the church to whose communion she belonged, she united the most liberal feeling of the rights of conscience in others; and wherever the spirit of Christian piety and love was shown in the heart and life, there she recognized the Christian, and lost sight of the speculative divisions between her faith and that of others, with a liberality as rare as it is lovely.

The death of one whose life was, in its daily walk, a reflection of the beauty of holiness, though it causes a sad void in the hearts of those who loved her, can only be looked upon as, for her, a transition from faith to beatitude, from pain and suffering to joy and glory.

> 'No groans shall mingle with the songs
> That warble from immortal tongues.'

The faith which animated her life was triumphant in the hour of death. Earnestly engaged in the work of benevolence till the hour when the messenger of disease came, her last active work on earth was beautifully characteristic of her whole life, and a fit preparation for her meeting with the Savior whom she had loved, and whose greeting is to such as like her have been faithful, 'Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.'

> 'So pure, so blameless was her life, so full of every worth,
> So little tinctured was her heart with weaknesses of earth,
> It seemed that to her excellence there needed to be given
> Eternity alone, to make her Soul at once her Heaven.'

CONGRESS.

In the Senate, on Monday, Dec. 21, several bills were passed to be engrossed. Just before adjournment a short executive session was held.

On Tuesday, Mr Buchanan presented a memorial relating to French spoliations before 1800. He made some remarks on the importance of the claims, in which he was confirmed by Mr Webster.

On Wednesday, in addition to the ordinary reception of petitions and reports, sundry bills of a private character were acted upon.

In the House no business of much public interest was transacted either on Monday or Tuesday.

In the House, on Wednesday, the Postmaster General submitted his report on curtailment of mail facilities, since the adjournment of the last session.

Mr Adams, of Mass., introduced a resolution calling on the Postmaster General for a list of all Postmasters removed since 3d March, 1829, distinguishing those for cause—setting forth the cause,—with the evidence on which the Department acted; and whether the postmasters removed were confronted with their accusers, or heard in defence. The resolution lies over one day.

In the Senate, on Thursday, Mr Benton introduced and made a long speech on his bill for the taxation of Bank paper, in the District of Columbia; but in consequence of the opposition to his scheme generally in the Senate, (including Messrs King and Clay of Alabama, and others of the Administration party,) he asked permission to withdraw it. It has therefore had a more summary disposition that any important measure brought before Congress for a dozen years past.

In the House, a message, received from the President, in answer to a resolution of inquiry relative to the suspension of the expenditures of appropriation, was ordered to be printed.

The Senate bill, supplementary to an act to abolish imprisonment for debt, was referred to the committee on the judiciary.

A long debate on the public land question sprung up on the presentation of a petition from Illinois, praying reduction in the prices. It was cut off by adjournment. Both Houses adjourned to Monday.

In the Senate on Monday, Dec. 28, numerous petitions were presented on various public and private matters. Among those of interest were petitions for a General Bankrupt law from citizens of the state of New York, presented by Mr Talmadge, and from citizens of Michigan, presented by Mr Porter.

In the House, the first business of the morning was the reference of the petition from the State of Massachusetts, asking for the passage of a General Bankrupt law.

The bills which finally passed the Senate last week, were read and referred to their appropriate committees.

In the Senate, on Tuesday 29th, the Senate adjourned soon after the opening of the session, in consequence of the announcement of the death of Hon. Mr Grundy, of the Senate.

The House adjourned in like manner after the announcement of Mr Grundy's death.

Resolutions of respectful remembrance were passed by both Houses.

INTELLIGENCE.

The Legislature assembled this morning (Jan. 6th,) at the State House. The House was called to order at 11 o'clock, by Isaac P. Davis, the senior member of the Boston delegation.

A quorum being present, His Excellency Governor Morton came in and administered the customary oaths to the members.

Luther S. Cushing, Esq. was re-elected Clerk.

George Ashmun of Springfield, was elected Speaker, on the second ballot. The other candidates were Thomas Kinnicut of Worcester, and John P. Tarbell of Pepperell.

In the Senate, Charles Calhoun, Esq. was re-elected Clerk, and Daniel P. King of Essex, re-elected President.

The two branches then proceeded to the Old South Church, under escort of the Independent Company of Cadets, to hear the Annual Election Sermon, by the Rev. David Damon, from West Cambridge.—*Transcript.*

Useful Alms-Giving.—Under this title the Evening Transcript of the 19th ult. has an article, from which we give the following extracts:—

Usef l Alms-Giving.—Amongst the various and ever multiplying objects of charity, constantly springing up in our city, and presenting their wants to the consideration of the thoughtful and beneficent, we know of none more unobtrusive in its acts, more unostentatious in the performance of its duties, or more praiseworthy in its establishment, than THE BROAD-STREET INFANT SCHOOL, an institution which has now been in existence for several years, struggling with an ill-supplied treasury, and scarcely known with the mass as a tributary of the great river of benevolence. The object of this school is to preserve from vice and beggary, the infant children of the *Protestant* Irish in our city, to bestow on them so much of education as is consistent with its limited means, and, morally to lead them to understand the difference between truth and falsehood, vice and virtue, right and wrong. The school has a competent teacher and one assistant, engaged in imparting instruction, who are ever on the watch for those committed to their charge, seeking them in the streets as wanderers, and saving them from misery and wretchedness. The personal cleanliness of these children is also particularly attended to, and no means are omitted to render them at a future day useful members of a virtuous community. The department is open all hours in the day in the room under the Bethel Church for the inspection of visiters, and of any persons desirous of understanding its discipline, or of aiding its necessities.

An appeal is now made to the public for yearly subscriptions, or even the smallest donations, either of which will thankfully be received by the Board of Managers, of whom information may be had at the school room, at any time suited to individual convenience.

Census of New Hampshire.—The number of inhabitants in New Hampshire, according to a complete census, just finished, 284,481. Gain in 10 years, 14,848. In the official report of this matter, there are some interesting items stated. Within the State there are two males and seven females, over 100 years of age; and 94 males, 167 females, between 90 and 100. The oldest person is a female, who resides in Brookfield. She is 110 years of age. The total number of males in the State is 133,326; of females, 145,155. A little over one fourth of the whole population is engaged in agricultural pursuits; about one twenty seventh in commerce; and over one fourteenth in manufactures and trades. There are 1422 individuals in the learned professions; 1403 pensioners; 179 deaf and dumb; 154 blind; and 486 insane and idiots.

Origin of Silks for Dresses.—It was long before silk was in general use even for patrician garments. It has been supposed that the Median vest, invented by Semiramis, was silken, which might account for its great fame in the West. Be this as it may, it was so very graceful that the Medes adopted it after they had conquered Asia and the Persians followed their example. In the time of the Romans the price of silk was weight with gold and the first persons who brought silk into Europe were the Greeks of Alexander's army. Under Tiberius it was forbidden to be worn by men; and it is said that the Emperor Aurelian even refused the earnest request of his empress for a silken dress, on the plea of its extravagant cost.

What a dreadful picture of human suffering is furnished by the annexed extract from the Philadelphia U. S. Gazette.

Frozen to Death.—It is but seldom that we have occasion to notice an example of such unmitigated misery as has been brought to light within the last few days in this city. On Friday last a man by the name of Jarvis called on Murray, one of the Guardians of the Poor for an order for the Medical attendance of his daughter, who, he said was very sick and he thought would die. The order was granted, and the physician attended the patient. On his return to Mr Murray, he related that he had been taken to an unfinished house on Sixth street—the roof of the house was on and floors laid, but there were neither doors nor windows—he was taken to a room the windows of which had been boarded up and covered on the inside with newspapers, a rude door was hung, and the whole place presented the appearance of the most abject misery—there was no fire on the hearth, and in a corner, on a pile of shavings lay a young girl of 19 years, pale, wan and emaciated, sinking from very want; little covering (all that was to be had in the house) was spread upon her. In another part of the room lay the corpse of a fine boy who had perished from the gnawing tooth of hunger, while two children sat shivering with cold and perishing with want. The father was in the room in a beastly state of intoxication.

Immediately on its being known, the neighbors hastened to render every assistance—fire was procured, a mattrass placed under the unfortunate girl, and warm clothes and victuals brought, but all in vain. She had gone past recovery, and died on Sunday afternoon. The little boy and his unfortunate sister were buried yesterday, and the two other children placed under the care of the guardians of the poor.

From England.—The ship Elizabeth Bruce, Captain Higgins, arrived at this port on Wednesday morning, from Liverpool, in 27 days, having left on the 9th Dec. There is but little news of importance. The overland mail from China had not arrived. There are no later accounts from Egypt and Syria. The Columbia steamship is advertised to leave Liverpool on the 5th of January for Halifax and Boston.

The Liverpool Albion says—There is now, we have great pleasure in stating, a marked and decisive improvement in the export trade to the United States.

FRANKLIN EVANGELICAL ASSOCIATION.

This Association will meet at the house of Dr Willard in Deerfield on Monday, January 11, 1841.

By order of the Scribe.

Errata in the Circular.—For 'several thousand seamen,' read fifteen thousand;—for 'on the prairies and forests,' read, among &c.

MARRIAGES.

In this city, Mr John Crocker to Miss Eliza S. Randall, both of Charlestown.

In this city, on Tuesday morning, by Rev. Dr Lowell, Mr Hamblin Blake, of New York, to Miss Elizabeth D. Dexter, of this city.

In New York, Dec. 30, Mr David Shattuck, of Springfield Mass., to Miss Josephine Corey, of N. Y.; Jan 2, Mr Samuel Gerrish, of Portsmouth, N. H., to Mrs Mary Ann Gore, of Boston.

DEATHS.

In this city, Jan 3, Mr Elisha Hurlbutt, 60.

In Waltham, 31st ult., Mr John Bright, 87.

In Dorchester, Dec. 30, Mrs Sarah, widow of the late Isaac Howe, 85.

In Beverly, Gideon, son of Mr Jonathan Foster, 17. Within the last seven years Mr Foster has lost his wife and ten children, all of consumption; the children were all older than this last son.

In Portland, Hon. Prentiss Mellen, the late excellent Chief Justice of the State of Maine.

In Providence, Hon. S. W. Bridgham, Mayor of that city.

CHRISTIAN EXAMINER FOR JANUARY.—Just published. Contents:
Life and Times of Selina Countess of Huntington
Decline of the Arts
Hobbes' English Works
Scripture and Geology, by John Pye Smith
Dana's Letters to Professor Stuart
Critical Notices:—Smyth's Lectures on Modern History; An Address delivered at Harmony Grove, Salem, by D. A. White; The Musical Magazine; Felton's Greek Reader; The Memory and Example of the Just, by N. L. Frothingham D. D.; Bryant's Selections from the American Poets; Living for Immortality, by John Foster.
Published by J. MUNROE & CO., 134 Washington street. jan 9

MOUNT BOWDOIN SCHOOL, Dorchester, Mass.—The Spring term of this School (situated near Rev. Mr Hall's Church,) will commence on the 3d of March next, and continue eleven weeks. Great effort has been made to secure good advantages for obtaining a thorough and Classical Education. A school for young Ladies will open at the same time. A building lately erected, commanding a delightful view of the harbor and city is now fitting up in the most convenient manner for the boy's school. The arrangement is such that the young ladies can receive the instruction of the Principal, assisted by competent Female Teachers. No pains will be spared by the Teachers to render these schools worthy of patronage. Particular attention will be given to the morals and manners of the pupils. This place offers a pleasant retreat for those who wish to spend the summer months in the country, where there is a good school, it being only three miles from the city, to and from which omnibuses pass almost every hour in the day. Board can be had in the family with the Principal, and at other places near the schools.

Tuition.—Latin, Greek, French and Spanish languages, per term, $8; High English Branches, $7; Common do. $6; Pupils under eight years of age, $2; Painting, Drawing and Needle Work are taught. Painting and Drawing, extra, $2; Half of the Tuition payable in advance. Application to be made to the Principal.

G. M. WILDER, Principal.

Dorchester Jan. 9, 1841. 6t

ENGLISH BOOKS IN SPLENDID BINDINGS. New Edition of Burns—with fine plates.
Clarendon's History of the Rebellion—2 vols 8vo with portraits.
Cary's edition of Pope's Works—1 vol 8vo.
Wordsworth's pictorial description and historical illustrations of Greece—1 vol 8vo, with upwards of 350 engravings on wood, and 28 on steel.
Goldsmith's History of the Earth and Animated Nature—illustrated with a portrait and numerous plates, complete in 1 vol.
The complete works of Edmund Spencer, with observations on his life and writings.
Bunyans Pilgrims Progress—the edition edited by Cowden and Scott. Both illustrated and beautifully bound.
Moore's Lalla Rookh—in 1 octavo vol. illustrated with engravings from drawings by eminent artists, under the superintendence of Mr Charles Heath.
Rimini and other Poems—by Leigh Hunt, complete in 1 vol.
Marmion—a new and beautiful edition in 1 vol octavo, illustrated with a great number of highly finished engravings.
Wordsworth's Poetical Works—a new edition in six vols., on fine paper. &c. &c. &c. j 9

THEOLOGICAL WORKS.—Sermons, on various occasions, by Charles Webb Le Bas, A. M.—Life and Times of Archbishop Sharpe, by Thomas Stephen, 8vo—Fuller's Worthies of England, a new edition by Nuttall, 3 vols—Fuller's History of Cambridge, and of Waltham Abbey, with the appeal of injured innocence—new edition with notes, by James Nichols—Wells' Geography of the Old and New Testament, 8vo—Walton's Prolegomena, by Wrangham, 2 vols—Fuller's Holy and Profane State, Pickering's Edition—Fuller's History of the Holy War, Pickering's Edition—Taylor's Rule and Exercises of Holy Dying, Pickering's Edition—Donnes' Devotions, Death's Duel &c., with life by Walton, Pickering's Edition—The Life of Christ, illustrated by choice passages from one hundred and thirty eight eminent British and Foreign Divines; and embellished with seventy wood engravings after celebrated masters.
For sale by CHARLES C. LITTLE & JAMES BROWN, 112 Washington street. jan 9

THE JUDICIAL HISTORY OF MASSACHUSETTS.—Sketches of the Judicial History of Massachusetts, from 1630 to the revolution in 1775, by Emory Washburn, 1 vol. This day published by CHARLES C. LITTLE & JAMES BROWN, 112 Washington street. jan 9

THE SCHOOL TEACHERS' MANUAL.—Containing practical suggestions on Teaching and popular Education. By Henry Dunn, Secretary of the Foreign School Society, London. Prepared for this country by T. H. Gallaudet. Received by JOSEPH DOWE 22 Court street. jan 9

SCRIPTURE GEOGRAPHY, or a Companion to the Bible. Being a Geographical and Historical account of the places mentioned in the Scriptures, accompanied with maps. For sale by JOSEPH DOWE 22 Court street. jan 9

FEATURE OF THE TIMES.—A Sermoon preached at the Second Church in November last by Rev. Chandler Robbins. Also—Rev. C. Robbins' Thanksgiving Sermon preached in November 1820. Just published by request. For sale by S. G. SIMPKINS, 21 Tremont Row. jan 9

KIMBALL & PHELPS,
One Price Store!
NO. 28,
WASHINGTON STREET.

NEW TRACT, for December.—How to spend Holy Time; in two chapters—by Henry Ware, jr, D. D. being Tract 161 of the A. U. A.
Just published by the Agents, JAMES MUNROE & CO., 134 Washington street. j 9

NEW SERIES OF GERMAN STORIES.—Gammer Grethel; or German Fairy Tales and Popular Stories, from the collection of M. M. Grimm, and other sources. 2d series.
Just published by JAMES MUNROE & CO. 134 Washington street. j 9

LIEBIG'S ORGANIC CHEMISTRY.—In Press, and will shortly be published by JAMES MUNROE & CO., Organic Chemistry, applied to Agriculture and Physiology, by Prof. Liebig; with Notes &c by J. W. Webster, M. D., Professor of Chemistry is Harvard University. j 9

MRS LEE'S NEW BOOK.—The Life and Times of Cranmer, by the author of Luther and his Times, Three Experiments, &c &c.
Just published; for sale by J. MUNROE & CO., 134 Washington street. j 9

COLERIDGE'S CONFESSIONS.—Just published, Confessions of an Inquiring Spirit, by Samuel Taylor Coleridge. 16mo
The above is a new work just published from MS.
JAMES MUNROE & CO.,
jan 9 134 Washington street.

GOETHE CORRESPONDENCE, American edition—Goethe's Correspondence with a Child, 1st American from the English edition, 2 vols 12mo.
Just received by JAMES MUNROE & Co., 134 Washington street. j 9

BLACK CLOTHS.—Black Cloths of a superior quality, color warranted permanent, may be obtained at the One Price Store No. 28 Washington Street. Also—an assortment of Cloths and Cassimeres suitable for Boys Clothing. 3tis dec 26

R. E. DIXON, successor to GEO. H. GAY, Dentist Removed to No. 9 Winter Street. july 13

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS. *Edited by Rev. E. S. Gannett.* Contents of the No. for January.
Holy Times. A Sermon by Rev. F. W. P. Greenwood, D. D.
Veneration
Biographical Sketch
Juvenile Poems
Introduction to John's Gospel
The Baptized Child. A fact
The City of Edinburgh
Popular lectures
Notices of Recent Publications
Intelligence &c &c &c.
*** The publishers respectfully request the attention of the Unitarian community to this periodical.—Though it has now been established nearly two years, and every attempt made to adopt it to the wants of the public, by engaging contributions from many of our best writers and by supplying every month the most interesting and complete record of Intelligence both foreign and domestic, at great expense of time and labor, yet it has received so little encouragement that we are unable to pay the Editor anything like an adequate compensation for his labors. A knowledge of the work only is necessary to have it appreciated, and we would ask those interested in the cause which it advocates, to examine the work. WILLIAM CROSBY & CO., Publishers. 118 Washington St.

BOOKS.—Sacred Paths; Furness' Prayers; Brooks' Prayers; Hartley's Prayers; Hours for Heaven; Pathway of the Savior; Greenwood's Sermons to Children; Greenwood's Lives of the Apostles; Foster's Living for Immortality.
For sale by S. G. SIMPKINS, 21 Tremont Row.
jan 2

NEW CHRISTMAS & NEW YEAR'S BOOK.—The Pathway of the Savior, designed for Sunday school Libraries, and Bible Classes; by a

POETRY.

For the Register and Observer.

The following Marriage Hymn was written on occasion of the nuptials of a couple about to take up their residence in a distant city, in the West.

O Thou, whose ear bends kindly down
When true love speaks the marriage vow,
Let thy divinest favor crown
Their heads, who seek thy blessing now.

Though far from early friends and home,
Whe e'er they dwell, Lord, with them be!
And wheresoe'er their footsteps roam,
Oh, may their hearts keep nigh to Thee!

In mutual confidence and love,
In hope, in joy, in sorrow *one*,
Be fixed, in faith, their eyes above,
And in their lives their heaven begun. T. T.

(From the Ladies' Magazine.)

THE CROSS.

BY FRANCES S. OSGOOD.

'What did he preach about, mamma?'
My little girl inquired:—
'Would that my heart and tongue, my child,
Were but like his inspired!

But you shall list a lowlier strain,
That only echoes his,
A simple cross is all the theme,
And, oh, how rich it is!

He linked with it a golden chain
Of hallowed thought and feeling,
That, back through ages dark and dim,
With steady ray, went stealing.

The cross, he said, in olden time,
Ere our Redeemer came,
Was but a badge of vilest crime,
And most debasing shame:

But He,—the blessed sufferer,—
The tender, true, and pure,
Shed a soft halo o'er its form,
That will for aye endure.

He brought to it a Truth divine,
Unswerving through all ill,
A Love for God and man, that wrong
Could never change or chill.

A fervent Love, 'that glowed like heaven
Within that sainted breast!'
A child-like and confiding faith,
All-conquering and all-blest.

He was no hero,—proud of fame,—
And strong to dare and do:
His was a tender, fragile frame;
He shrank from pain like you.

He knew such words, such deeds as his,
To death alone could lead,
A death of agony and shame;—
Did this his course impede?

No! on he went,—unfaltering, mild,
Serene in lofty love,
And trusting as a little child,
And gentle as a dove.

He shrank from pain, with mournful fear,
Yet on he went—alone!
He wept above another's bier,
And nobly *sought* his own.

He knew that pure self-sacrifice,
Through ages dark with sin,
Would shine as virtue's beacon-fire,
Uncounted souls to win.

And on he went,—enduring still;
For in his heart was Love,
An angel,—with its wings of light,
Its armor,—from above.

They bore his fainting frame through all:
The mock,—the woe,—the scorn,
'The speechless pangs of Calvary,'
All—all by Love were borne.

Ah, beautiful submission! once
His dread of death rose high,
And 'Father! if it may,' he prayed,
'Oh let this cup pass by.'

A moment,—and in meekest trust,
He bowed again his head;—
'Nevertheless not as I will,
But as Thou wilt!' he said.

And these,—his mild Humility,—
Love,—Faith,—through grief and loss;
These bore he to that hallowed tree,
With these he blessed the Cross.

Oh, now no more a badge of shame,
We glory in the sign,
Our holiest hopes are linked to it,
Our prayers around it twine.

Of symbols, 't is the loveliest,
The dearest in our eyes;
And every where we see its shape—
A star of promise, rise.

'T is sculptured o'er the altar-stone;
'T is graven on the tomb;
It blazes at the festival;
It lights the death-bed gloom;

On Beauty's graceful braid or brow,
It sparkles, lit with gems;
And oft its sacred form illumes
Earth's regal diadems;

'T is borne upon the banner free;
The watchword of the brave;
Fair emblem! most revered and blest,
Of him, 'who died to save!'

My child, remember how *he* met
Affliction, pain, and loss;
And would'st thou triumph meekly too,
Wear on thy *heart* the cross!'

MISCELLANEOUS.

CENTENNIAL CELEBRATION AT HARVARD UNIVERSITY, 1836.

In the Appendix to the second volume of of President Quincy's History of Harvard University, there is an interesting account of the Centennial Celebration held at Cambridge, September 8, 1836, in Commemoration of the 2d Century from the foundation of the College. Most of the speeches made on that occasion are here published. That celebration was, and is still an event of much interest. It is to be hoped this portion of the appendix will be published in a pamphlet form. The speeches made on that occasion were all of a high order, and worthy of being more extensively circulated and read than they can be in these volumes, which, though cheap in themselves considered, cost a sum which will put them beyond the reach of many. From the eloquent address of Gov Everett, who presided at the dinner, we make the following extract.

'Of the numerous historical festivals of the time, I know of none better calculated than this,—few so well,—to awaken a deep interest. We have commemorated, within a few years past, the settlement of Plymouth and Massachusetts,—the foundation of towns and cities. We have made our pious pilgrimage to the plains of Lexington and Concord, and to the heights of Charlestown,—the abodes of the living and the dead; but we have come up today to the city of the soul,—the beautiful Mount Zion of the mind,—the joy of the whole land. We come to worship before that pure orb of moral and mental illumination, in which the beams of eternal truth were gathered for the guidance of our fathers at the origin of the colony, and from which, I trust, they will shine out, to lighten and warm our children, ages after fortress and palace have crumbled into dust.

'Yes, brethren, it is the birthday of our *Alma Mater*, that happy name with which the children of the University of Cambridge, in England,—as old Ainsworth tells us,—were accustomed to designate the place of their education, and which our fathers brought over and bestowed on the infant college they had founded here;—

'parvam Trojam, simulataque magnis
Pergama, et arentem Xanthi cognomine rivum.'

It is the birthday of the genial mother of our spirits, who folded us in her arms, and carried us in her bosom; and not us alone, but all who, for two hundred years, have drawn the pure milk of intellectual life and truth from her maternal breast.

'Brethren, there were some recollections of the early history of the College which I intended to recall to you, but our worthy President has taken all that ground from beneath me. He has reaped the field, and left nothing for the gleaner. In fact, it is an occasion when, oppressed by the multitude of thick-coming fancies that crowd upon the mind, one is far less inclined to speak than to muse. An ingenious and accomplished Italian writer has constructed a kind of philosophical romance on the idea, that the whole Roman world of ancient times, the emperors, consuls, and tribunes, the poets, the orators, the great and wise of every generation, had appeared to him in shadowy conclave, at the newly discovered sepulchre of the Scipios, and wandered under his guidance over the ancient and modern city. As the long procession of the Alumni swept through the academic grounds this morning, extending from one extremity of the time-hallowed precincts to the other, one could almost fancy that he saw also the mighty congregation, the three thousand, of the departed, (with old President Dunster at their head, starting from the tomb in yonder graveyard, in which, as you told us, Mr President, it was his dying request to be deposited,) return to take their station in front of the train. They dwelt in yonder halls, they walked these pleasant fields, their minds were trained up under the influences which still hover in the air; is it much to fancy they had come back to join us in these festivities? Yes, brethren, but little less than five thousand four hundred alumni have received the honors of Harvard College. It has stood for more than six generations, by far the oldest institution of this character in the United States. It has stood unchanged, except to be enlarged and improved, and reared its modest head amidst the storms which convulsed alike the mother country and the colonies. Neither the straits and perils of the infant settlement, nor the harrassing Indian and French wars, nor the political vicissitudes, the sectarian feuds, the neglect, the indifference, or hostility of England toward America, the trials of peace or of war, essentially obstructed the steady course of its usefulness. It has adapted itself in each succeeding period, to the wants and calls of the age, as they have been felt and understood, and has sent out generation after generation in the various professions, in the active and contemplative callings, in the higher and the humbler paths of life, to serve and adorn the country. The village schoolmaster, the rural physician, lawyer, and clergyman,—ministers all of unambitious good,—not less than those whom Providence calls to the most arduous and responsible posts, have been trained within its walls. They have come up here for instruction, have received it, have gone forth, and have passed away; the children have occupied the halls which the fathers occupied before them, and both have been mingled with the dust; and here the College, which guided them all till they were ready to launch on the ocean of life, still stands like a Pharos founded on a sea-girt rock. The moss of time gathers on it: the waters heave and break upon its base; the tempest beats upon its sides; but in vain. Sometimes its lofty tower is reflected fathom-deep in the glassy summer sea, and sometimes covered with the foaming surge, which combs and curls from its foundation, and breaks in a vaulting flood over its summit. Unquenched and steady it shines alike through the tempest and the zephyr. Convoys sweep by it guided by its beams to fortune or disaster, but its light never wavers. The hand that kindles it fails, but another and another renews its beams. Useful alike to small and to great, the poor fisherman marks its friendly ray from afar, as he shoots out at dusk to try the fortune of a lonely evening hour upon his favorite ledge; and the mighty admiral descries it, through the parting thunder-clouds of midnight battle, and fearlessly braces his straining canvass to the gale.

'There is always danger, in the enthusiasm of such an occasion as this, of making extravagant overstatements. I desire to avoid the error; but I think it neither overstated nor extravagant to say, that we commemorate to-day the first occasion on which a people ever taxed themselves to found a place of education. I think this is true. Certainly the ancient world furnishes no precedent, in all its monarchies or republics. In modern times, both before and for some time after the Reformation, places of education were appendages to the church, founded and endowed by princes, prelates, or benevolent individuals. If there is such a thing as a precedent for such a foundation as is this day commemorated, it must, of course, be in England. I must appeal to gentlemen around me better versed than I am in the parliamentary history of that country, to say, whether, before the year 1636, they know of such a thing as a grant of money by the British House of Commons, to found or endow a place of education. I think there is no such grant before that period, nor till long after; and I therefore believe it is strictly within the bounds of truth to say, that the General Court of the Colony of Massachusetts Bay, which met on the eighth of September, 1636 (the date which has determined the day of our present celebration,) is the first body in which the people, by their representatives, ever gave their own money to found a place of education. I am inclined to think, that then and there this auspicious precedent was established, of making the support of education a public charge; and I ask whether, from the days of Lycurgus to the present hour, the history of government records an incident better worthy of commemoration?

THE TEETOTAL PLEDGE.

A lean, pale, haggard-looking man, so striking a contrast to the Kerry farmer, as to be absolutely startling, advanced to the table, at which sat the patient and good tempered secretary to the society, and asked him if his reverence would be in shortly. A pretty, delicate looking young woman, very scantily clad, but perfectly clean, was looking over his shoulder as he asked the question. 'I think I have seen you before, my good man,' said the secretary, 'and it's not many weeks ago.' 'It was more his brother than he—it was indeed,' answered the haggard man's wife, courtseying, and advancing a little before her husband. He interrupted her. 'Don't try to screen me, Nelly, good girl, don't; God knows, Nelly, I don't deserve it from you. See the way I beat her last night, gentlemen, on both arms, like a brute as I was.' 'It wasn't you, dear,' said the young woman, drawing her thin shawl more closely over her bruised limbs; 'it was the strength of the spirits did it, and not himself—he's as quiet a man as there's in the city o' Cork when he's sober—and as fine a workman—and he would'nt hurt a hair of my head—barrin he was in liquor.' The poor creature's affectionate appeal on behalf of her erring husband was interrupted by the secretary again demanding if he had not taken the pledge before. 'I did, sir—stand back, Nelly, and don't try to screen me. I came here and took it from father Macleed—and, God forgive me, I broke it too. I broke it last night or rather all yesterday, and'—never heed telling any more about it, James, dear,' said the wife eagerly, never heed telling any more about it. A man may be overtaken once, and yet make a fine Christian after all. You would'nt be sending him from the priest's knee, because he broke it once. When, as I said before, it was his brother was in it, and not he, only for company.' 'I had no heart to come this morning—only for her,' said the husband; 'she remembered his reverence preaching about there being more joy in heaven over one like me, than ninety and nine good men. Oh! if she would only let me tell the wickedness of my past life, and the sin and shame that has followed me.' 'It was the drink, James, it was the drink,' reiterated the wife earnestly. 'Don't be distressing yourself, for it was nothing but the drink. Sure, when sober, there is'nt a more loving husband, or a tenderer father on Ireland's ground—and now you'll be true to the pledge, and it's happy that we'll be—and prosperous—for the master told me this blessed morning, that if he could depend on you for soberness, you'd earn twenty-five shillings a week, and have the credit to be a Monday man; and ye will, James—ye will—for my sake, and for the sake of the children at home.' 'Ay,' he interrupted, 'and for the sake of the broken-hearted mother that bore me,—and for the sake of little Mary that I crippled in the drink. Oh! when the sweet look of that baby is on me—her sweet, patient look—I think the gates of heaven can never open for such a sinner!' While he made this confession, his arm hung powerless by his side; and his pallid face lengthened into an expression of helpless, hopeless, irreclaimable misery. The wife turned, and burst into tears. Several evinced the quick sympathies of Irish natures; for they shuddered, and murmured—'The Lord be betwixt us and harm, and look down upon them both!' The woman was the first to recover consciousness; impelled by a sudden burst of feeling, she threw her bruised arms round her husband's neck, recalling him to himself by all the tender phrases of Irish affection. We can never forget the agonized earnestness with which the unhappy man took the pledge; the beautiful picture of his gentle and endearing wife as she stood beside him; or the solemn response that followed from a score of voices, 'Oh, then, God strengthen ye to keep it!'

—*Ireland; by Mr and Mrs S. C. Hall.*

FANNY ELSSLER IN RICHMOND.

According to the accounts from Richmond, the people of that city have outdone all the fools in Boston, New York, Philadelphia, and Baltimore, in their reception of Fanny Elssler. The Star gives an amusing description of her first appearance, concluding with the following passage, from which a sober reader may derive a moral:—

'She floated about like a fair, but very voluptuous-looking spirit, and cut her toes hither and thither, and swayed her body to and fro in a way which was a caution to all inflammable young gentlemen, gray-headed or not. The lovely creatures who graced the scene, looked on enchanted, and made all bright with their smiles; the vast crowd of men shouted and applauded with their whole might, and the beautiful dancing woman giving them an extra flirt or two, which set them off in a perfect agony of delight, made her bow—the curtain dropped, the dear Fanny tapping her Wring-your-neck-off, upon the shoulder, said, 'dere, dere is te one tousand dollars almos—now let us go.' But the audience said no, and they shouted and screamed, and thumped for her to come out, and

At that moment, in an obscure hovel, open in many parts to the cold biting winds, without fire, alone sat a poor woman, holding to her chilled bosom her sick and dying babe, while upon a rude pallet of straw lay two shivering little creatures, her children too. Her eye was heavy with watching, her cheek sunken with hunger and suffering, her heart filled with the very gall and bitterness of life. Still how truly, oh! how truly, answered that heart to the pang of a mother's love, as she gazed into the innocent face of her dying babe; how fast flowed the tears from eyes which had known little but sorrow and weeping, through many weary days—how deep and fervent was the prayer which came up from the very fountains of privation and grief. There was no heart near to sympathize, no kind hand to aid, no soft voice to soothe—the physician's healing art—charity's angel arm came not to soften the dying moments of her poor babe, and as life flickered and waved in its fair urn, and the sobs of the mother sounded in that solitary room, as in the agony of her grief she exclaimed—'a few pence had saved thee to me, my sweet babe,' as the sleepers on the pallet of straw murmured in their uneasy slumber: 'Mother, dear mother, give me some bread'—as the keen wind came through the crevices, and she clasped the dying child to her bosom; at that moment, a dancing woman, a stranger, with her wealth of thousands, and her ingots of gold and silver, made her last graceful bow, and took the princely sum which was hers, for a few moments pleasant labor.

As the spectators gave their last shout, the babe's innocent spirit winged its flight to heaven, and the mother gazed in despair upon all that remained to her of the little prattler whom she so dearly loved.

Such is life.

[From the Sabbath School Messenger.]

THE WAGES OF SIN.

It is Sunday evening; the public worship of God in his holy temple is just closing, and the loud song of praise is ascending from a thousand lips. Now, the congregation come, issuing from Zion's doors, and the wide street is filled as they pass quietly homewards. But let us follow that cheerful group yonder to their home.

There is an old man, venerable with hoary age, and a matron whose heavy step betokens her nearness to the tomb. They are the parents of that healthy troop of girls and boys who follow them. Four bright girls just verging into womanhood, and two fine boys whose looks speak them to be about twelve or fourteen summers old are there.

But see, they have reached their home, a large antiquated building, surrounded by barns and shed, and having a noble orchard in its rear. It is a farm house, and the aged gentleman is its owner; let us call him Farmer Hall.

Farmer Hall having seen all the necessary business of the farm attended to, calls his family around him, and, after reading a portion from a huge old family Bible, he kneels and offers up a solemn prayer to God. In that prayer he prays with special fervor for his child William, beseeching his Heavenly Father to preserve him from the new temptations to which he is soon to be exposed. As the family rise from their knees, many eyes are wet, and they part in silence, to retire to their respective chambers.

Mr Hall however remained, and with him William, the eldest of his two boys. They are alone, and the old man begins, 'My son, you leave home tomorrow for the great city of London. This is necessary for your temporal prosperity, as you understand, but my child forget not your father's counsels when away from his eye. Beware of vicious company. Be honest. Keep the sabbath. Avoid the theatre, and obey your employer strictly and faithfully. Then will you rejoice your mother's heart and mine: but if you become vicious and idle, you will bring us both in sorrow to the grave.' With this, and much other advice, the father bade his son adieu, and then separated for the night.

Monday morning arrived, and with it many tears and caresses for young William. At last he was compelled to leave them, as the boatmen were waiting to carry him down the river. His father conducted him to the shore, and after an affectionate embrace, William jumped with a trusting heart into the boat, and in three hours landed at London Bridge.

See that group of boys. They are earnestly discussing something. Let us listen to their discourse.

'Your father is too particular,' says a slim, fashionably dressed youth; 'country people are all of them old fashioned in their notions. Come Bill, you must'nt be so odd; every body in London sails on Sunday; even old Stiffback the deacon, goes down to Richmond sometimes on a fine evening.'

'Well, I'll go this time,' replied a modest looking youth, and he reluctantly joined the guilty party which proceeded at once to the ferry.

Three months after the above scene, another of a more painful character was enacted at the farm house. Lights burned in the large bedchamber, the physician was in constant attendance, and one lay there surrounded by nearly the whole family in tears. He was in a burning fever; delirium had seized the sufferer's brain, and the disease was fast reaching its crisis of life or death.

That sufferer was William. Yielding to the insinuations of the Sabbath-breaker, he next consented to go to the theatre, then the gambling house. He became dissipated, conscience tried to do her office, but he stifled its wise though painful mon tions, and plunged deeper into iniquity. His body, unused to excesses, soon yielded to his new mode of life and finding himself unwell, he hastened home, where he arrived in a high state of fever. This grew worse, until it became so violent that his life was despaired of.

'O my son, my dear son!' exclaimed his mother, 'O that William was prepared to die. Oh! my poor boy, thou art lost!'

But William did not die. His fever subsided. It left him very weak. As he acquired strength, he became very serious, and ere he was well he sought the Savior.

When he returned to London, his wicked friends flocked to see him, but he kindly repulsed them all; he told them the wages of his folly, and what would be theirs, if they persisted. Remember, said he, 'The wages of sin is death.'

Here you see the effect of vice in the disease of William. God was merciful to spare him. While he was spared, thousands have perished. Youthful reader, beware of vice.

CROSBY & CO'S NEW JUVENILES. — Twenty-five Cent Juveniles, ten different kinds, viz:—Truths and Fables—Jemmy's Journey—Spring, Summer, Autumn and Winter—Grandmama's Book of Rhymes—Jack and the Bean Stalk—Law among the Birds—Stories and Rhymes—all bound in cloth, extra gilt, in the neatest style, with numerous engravings.

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MRS. ADAMS' LETTERS, 2d edition.—Letters of Mrs Adams, wife of John Adams, with an introductory Memoir by her Grandson, Charles Francis Adams—2 vols second edition.

This day published by C. C. LITTLE & J. BROWN, 112 Washington street d 26

WALKER ON FEMALE BEAUTY. — This day published and for sale at TICKNOR'S, Beauty, illustrated chiefly by an analysis and classification of Beauty in Woman, by A. Walker, author of 'Intermarriage,' 'Woman,' &c. Edited by an American Physician. d 5

ORTHOPEDIC INFIRMARY,—*for the Treatment of Spinal Distortions, Club-Feet, etc.* At 65 Belknap Street, Boston. Patients from a distance can be accommodated with board in the immediate neighborhood. JOHN B. BROWN, M. D. Surgeon.

We the subscribers approve of Dr J. B. Brown's plan of an Infirmary for the treatment of Spinal Affections, Club-Feet, and other Distortions of the human body, and will aid him by our advice whenever called upon.

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The above Institution has now been in operation over two years. During this time, a large number of Invalids have been admitted, who were suffering under almost every kind of physical deformity, particularly *curvatures of the Spine* and *Club-Feet*, of all variety and degree.

The plan of Treatment in this Infirmary is in conformity with the most enlightened principles, which, in practice, have been found so successful in the modern Orthopedic Institutions of Europe. With what success it has been attended here, may be known by inquiring of any of the regular surgeons or physicians of this city.

Boston, Feb. 22, 1840. 1y

SUNDAY SCHOOL LIBRARIES. — Just received at the Sunday School Depository, 124 Washington street, a fresh supply of Sunday School Books. Those purchasing are invited to call, and those at a distance will have particular attention paid to their orders.

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The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarter unequally.

The first three Vacations are one week each; the fourth, five weeks.

Board &c. for a year, $150 } Always
" one quarter, Winter or Spring, 50 } in
Summer or Fall, 45 } advance.

Tuition in the Primary, Middle and Classical department, $6, and $12, and $15 a quarter; $20, $45 and $55 a year, in advance.

Music, with use of Piano, $20 a quarter.

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A new house has just been completed, made expressly for the accommodation of about 20 pupils.

A few vacancies will be made in the family at the end of the present year.

A few pupils can be received into the family and school from Monday morning to Friday P. M., for $43 00 the quarter.

D. MACI., *Principal.*
Cambridge, July 1st, 1840. july 11

AT THE ONE PRICE STORE, No. 28 Washington street, families can supply themselves with Woollen Goods adapted to the season, of good fabric and at fair prices. Also a prime assortment of Sheetings and Shirtings at lower prices than at any other store. Purchasers can be satisfied of this fact by examining for themselves. Persons at a distance can have their orders executed on precisely the same terms as if present.

Within a few days the subscribers have added largely to their stock, among which are prime Whitney Blankets, good size, at $4,50—Flannels of superior quality from 25 to 50 cents per yard.

Also—2 cases more very stout Cassimeres, which they will sell at the same low prices as the other lot, viz: 87 1-2 cents per yard. This article is uncommonly well manufactured, and very wide. We feel confident that there is no article of the kind and quality that can be purchased in any quantity at so low a rate.

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JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. — Portsmouth, Walpole, N. H. — Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn. —Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill. —St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No further alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

THE SCIMITAR.—Containing Well-tempered Reflections, by the Sharpe Family—a collection of Original humorous pieces in verse. This day published and for sale at TICKNOR'S, corner of Washington and School streets. dec 19

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